

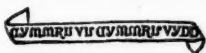
Archæologia Cambrensis.

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Cambrian Archæological Association.



VOL. IV. THIRD SERIES.



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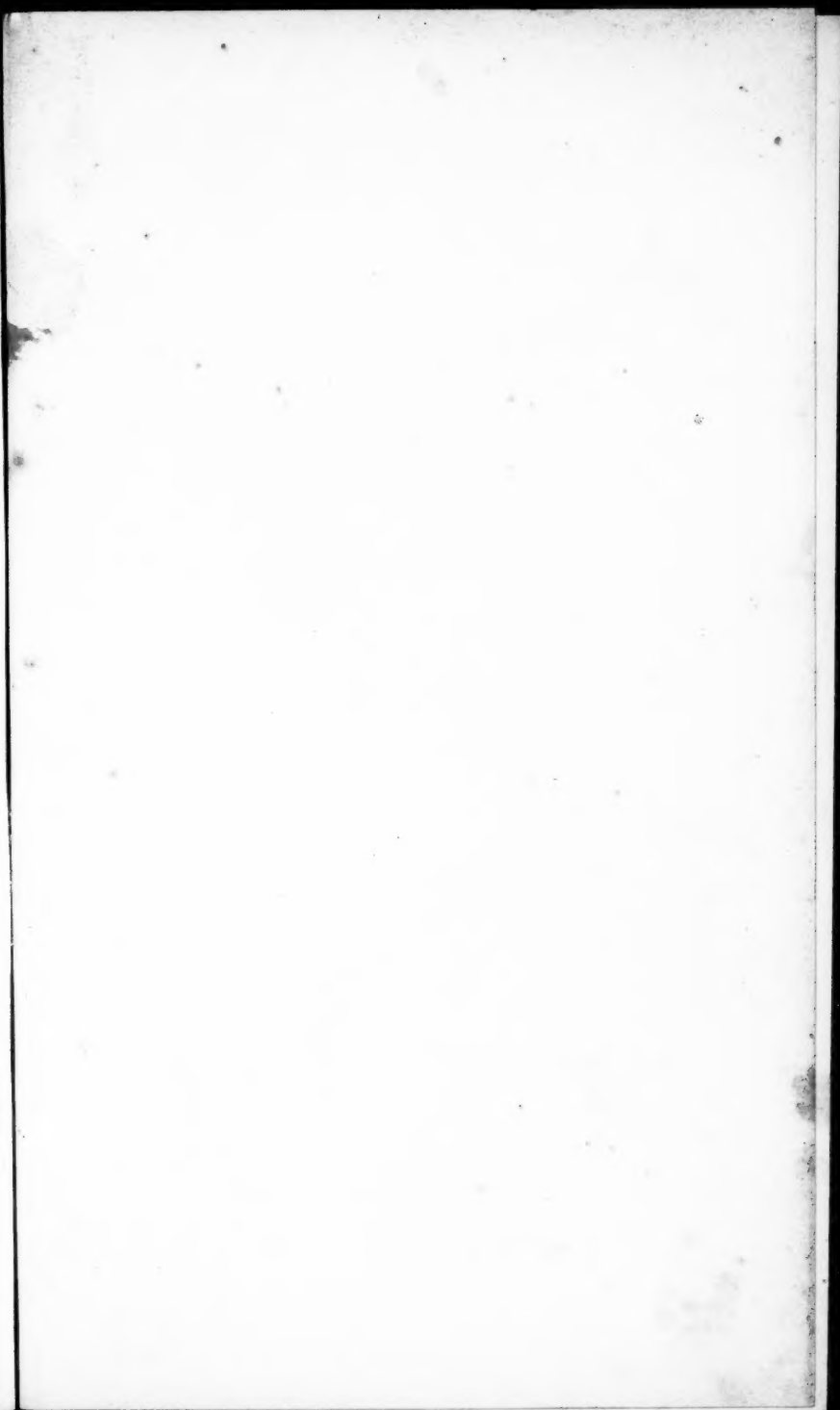
ONE of the principal features of this Volume is the series of contributions made by Members in Brittany, which constitutes some of the most interesting papers hitherto brought under the notice of the Association.

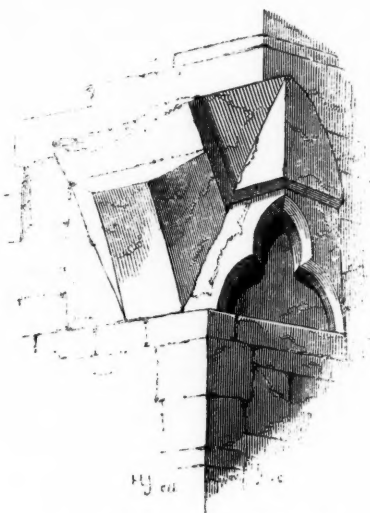
Another respect, in which this Volume is distinguished from preceding ones, is its bulk, caused by the addition of a Supplementary Number. It was considered expedient to lay before Members, without further delay, the whole of the remaining portions of the "History of Radnorshire;" and, to effect this, an extra number of sheets has been required. It is hoped that the step thus taken will be approved of by the Association.

Attention is requested to the "Archæological Notes and Queries" occurring in each successive Number. There are several curious topics thrown out amongst them for discussion, and the Editorial Sub-Committee hope that they may give rise to inquiry and elucidation.

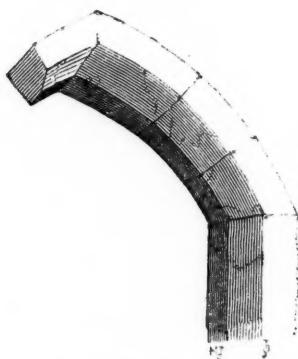
It was expected that photography could have been employed to aid in the illustration of the Journal, but expense has hitherto proved an obstacle. Hopes are, however, confidently entertained that this may be removed.

The best thanks of the Association are due to the Members who have contributed papers; and the Editorial Sub-Committee are desirous of again expressing their sense of the obligations under which the kindness of their numerous correspondents has laid them.

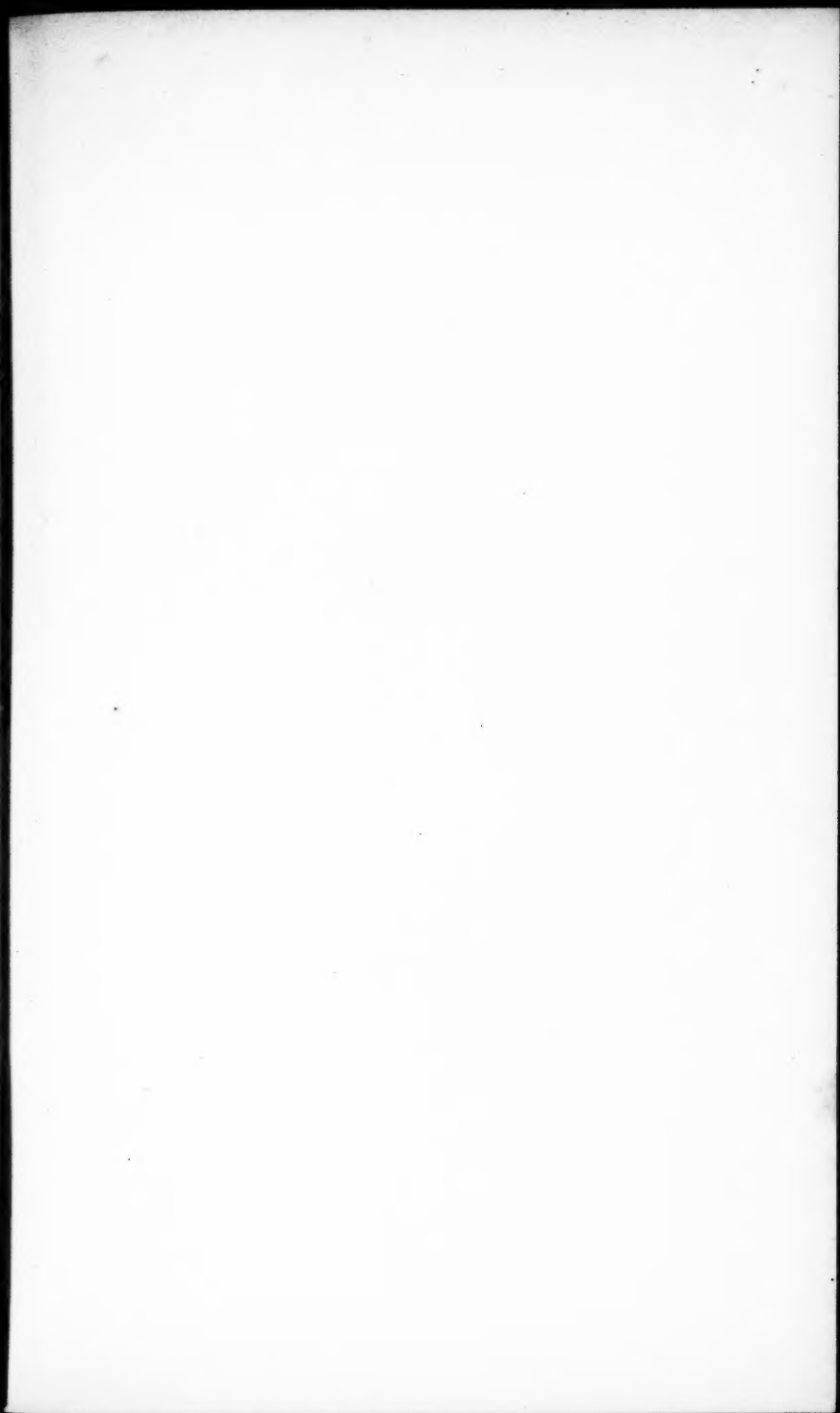




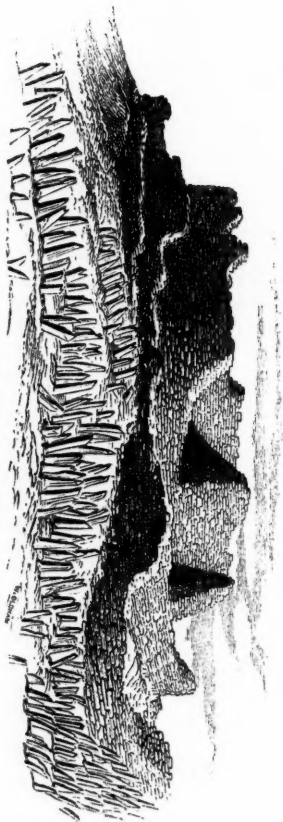
Spring of Gateway-Arch, Carreg Cennen.

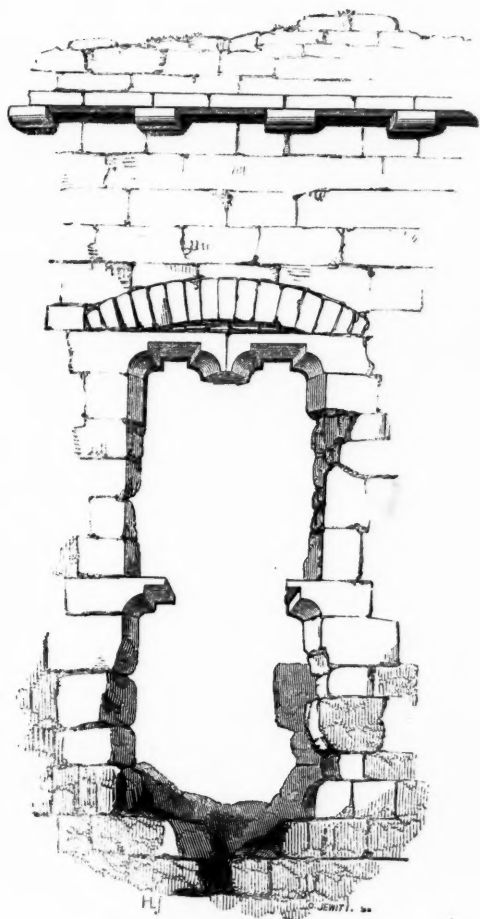


Head of Doorway, S.E. Tower, Carreg Cennen.



Fort of Dun Aengus, Arn.



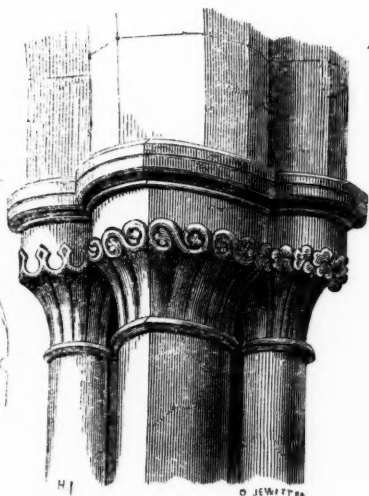


Window, S.E. Tower, Castell Carreg Cennen.

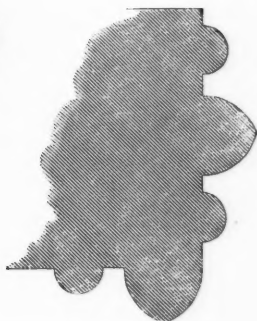
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Font, Llantwit Major.



Capital of Tower-Arch, Llantwit.



Plan of Pier.

Archæologia Cambrensis.

THIRD SERIES, No. XIII.—JANUARY, 1858.

HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. X.

(Continued from page 332, Vol. III.)

DISCOED.

THIS name is written in *Domesday Book* Discote. The right orthography of it is Iscoed, which signifies, "beneath the wood." The land is described in *Domesday* as a manor, or lordship, situated in the hundred of Hezetree, in the county of Hereford, and containing three hides. It then belonged to Osbern, the son of Richard, who came with the Norman conqueror into England, or rather preceded him, being the son of Richard Fitz-Scroope, governor of the Norman garrison of Hereford in the reign of Edward the Confessor. The lordship of Discoed was afterwards annexed to the monastery of Wormesley, in Herefordshire.

The parish of Discoed is situated near the river Lug, and bounded by the parish of Presteigne on the south, and by Whitton on the north.

LLANFIHANGEL-NANT-MELIN, OR NANT-MOYLYN.

This parish is bounded on the east by New Radnor, on the west by Llandegla, Glaswrm, and Colva, on the south by Gladestry, and on the north by Llandegley. It con-

sists of three townships, viz., Trewern, Gwiller, and Llanfihangel. The farms called Baily onnau, and Baily beddw, belonging to Black-gate farm, together with Rhiwy, and Tyn-y-rhin, being part of Llewenny, or Llanwen-nnau farm, and also Blaen-eddw farm, house, and well, with part of Caer-myrrddu, are included in the township or parish of Colfâ.

Trewern was the seat of a family of the name of Hartstongue. The old house was a spacious mansion, and built in the style of architecture that prevailed about three centuries since, when lords of manors lived among their tenants, and exercised hospitality. The modern dwelling is a brick-house, and erected about a century ago. It is now converted into a farm-house. To this estate a lordship, or manor, called Busmore, is annexed, of which the family of Hartstongue were the proprietors. About fifty years since it was sold by Sir Henry Hartsongue, Bart., who at that time resided in Ireland, and in whom it became vested to Benjamin Walsh, Esq., whose son, Sir Benjamin Walsh, is the present owner. Previous to the sale of it, a court leet was accustomed to be held at Trewern and Noyadd. A court leet is now held at Trewern annually, Mr. D. James of Presteigne being the steward.

The Rhiwy estate formerly belonged to the late Lord Coningsby, of Hampton Court, near Leominster, Herefordshire. In this neighbourhood his lordship was used to spend three or four months every summer, during several years, and his residence was Rhiwy House. This estate was sold by his descendant, Lord Malden, now Earl of Essex, a few years ago, to Thomas Frankland Lewis, Esq., of Harpton Court, in this county. To this estate is annexed a manor, or lordship, as also was in former times to the Rhiwy property; so that this small parish of Llanfihangel-nant-moylyn contains, if not more, certainly as many lordships as any in the county.

Nor is it less distinguished by the remains of antiquity. In a direct line to the north-east of the church, on a farm belonging to John Whittaker, Esq., of Newcastle Court,

stands a large tumulus, or barrow, situated on an eminence, and surrounded with a deep moat or ditch, and high agger. This fortification seems to have been originally formed for the purpose of repelling an enemy advancing from New Radnor. At a short distance from the church westward is a circular or elliptical camp, thrown up to defend and protect the village from an attack on that side; and upon a considerable eminence impending over Blaenedw Wells, on the left of the turnpike-road leading from New Radnor through this village to Pen-y-bont and Rhayader, is a large tumulus, or barrow, environed by a deep trench and elevated agger, and commanding extensive prospects, particularly to the west and south-west. These fortifications seem admirably adapted to having been outposts to the castle of New Radnor, to the defending of the narrow pass Llanfihangel-nant-moylyn, and to the keeping of an enemy in check, who attempted to advance through that defile towards the castle. An intelligent friend, to whom the author is greatly indebted for much valuable information relating to this and some neighbouring parishes, conceives that these fortified points served as outworks to the castle of Colwyn; but the distance between these two fortresses is such as precludes the adoption of this conjecture, in the object of their primary formation: secondarily, indeed, they might have served to that purpose, and have been the link in the chain which connected the castles of New Radnor and Colwyn, when they both belonged to the same powerful chieftain, viz., to William de Braos, Lord of Brecknock and Bualt. After all, the author cannot hesitate to declare his opinion, that these ancient fortifications were long anterior to the era in which it is known castles began to be erected in this district, and that they were originally formed by the Silures, and used by that brave people as a means of obstructing the progress of the Roman invaders, and of defending their country from hostile incursion.

The parish of Llanfihangel-nant-moylyn contains about 5,000 acres of land, partly inclosed.

This parish, in conjunction with those of Llanfihangel Rhydieithon, Llandegla, Blaiddfa, Cascob, Old Radnor, and New Radnor, in all seven parishes, is entitled to send cattle, &c., to be depastured on the forest of Radnor, on paying to the forester at the rate of 2d. for every beast or cattle, and 3d. for every score of sheep or goats. This right, or privilege, derived from remote antiquity, was confirmed by an inquisition taken in the sixth year of the reign of Queen Elizabeth (A.D. 1564) by virtue of the Queen's Majesty's commission, addressed to commissioners for the survey of the forest of Radnor.

According to the return made in the year 1801, the resident population of this parish was 314. The money raised by the parish rates of the three townships conjointly, in the year 1803, was £190 4s., at 5s. 9d. in the pound.

Charitable Donations.

The children of the lower division of this parish have a right to be educated in a free school, established by a lady of the name and family of Hartstongue, and supported by the rent of an estate at Wyddel, in the parish of Old Radnor, and township of Gladestry.

At the foot of Radnor forest, and at the eastern extremity of Llandegla's Ross, is a farm-house, called Gwaen-yr-arglwydd, that is, the lord's meadow, and supposed to have once belonged to an ancient regulus of the district, but whose name tradition has not preserved.

The principal landed proprietors in this parish are T. Frankland Lewis, Esq., who resides at Harpton Court, in the parish of Old Radnor, John Whittaker, Esq., and Sir J. B. Walsh, Bart.

Ecclesiastical Account.

The church of Llanfihangel-nant-moylyn is a very low and mean edifice, constructed with the perishable stone of the country, and externally white-washed. Its internal part contains nothing worthy of notice. It is situated on the bank of a small stream, which runs in this dingle

between the hills, and empties itself considerably below the village into the river Somergill.

The benefice of Llanfihangel-nant-moylyn is a discharged vicarage, valued in the king's books at £4 13s. 4d. The king is the patron, which his majesty inherits from Edward IV., Lord of Moelynaidd. The church is dedicated to St. Michael. The annual wake is held on the first Sunday after Old Michaelmas Day.

This parish anciently belonged to William de Braos, Lord of Brecknock and Buallt. His ancestor conferred the tithes of it upon the knights of St. John of Jerusalem. In the reign of Henry VIII. these alien donations were abolished, and the tithes of this parish received a partial distribution, one-third of the great tithe and all the small being assigned to the vicar's share, and the remaining two-thirds to impropriators. According to the diocesan report issued in the year 1809, the yearly value of this benefice, arising from augmentation, tithes, glebes, and surplice fees, was £112 13s. 6d. The yearly tenths are 9s. 4d.

NEW RADNOR.

No historical mention is made of this place prior to the reign of Edward the Confessor, when Earl Harold, afterwards king, transferred the ruins of Old Radnor to the site where New Radnor now stands, called it Radrenove, formed the town, and erected the castle. The description recorded in *Domesday Book* is as follows:—"Rex tenet Radrenove. Comes Haroldus tenuit. Ibi sunt 15 Hidæ Wasta fuit & est." From this it appears that New Radnor constituted a part of the royal demesne of the Norman sovereigns of England.

Its area was an oblong square, containing within its walls an extent of about 26 acres of ground. The regular disposition of the streets, as they were at first formed, may be traced in some measure by the appearance which they at present exhibit. There are three longitudinal streets, distinguished by the modern names of High Street, Broad Street, and Water Street, which were intersected

By five transverse ones. The castle was erected above the town, which it perfectly commanded, as well as the entrance of the defile which leads into it, between two hills, from the west. It was a square structure, flanked at the four angles with circular towers, and inclosing a strong keep. Some remains are still existing. The intrenchments are nearly entire; the outer ward, called Bailiglâs, or the green court-yard, is still distinct from the inner one, or keep, and in its original form; the walls of the town had four gates, obtending the four cardinal points of the compass. Their site, together with the moat, is very visible, particularly on the west and south sides. There is also to be seen beyond the western extremity of the parish, and about a mile's distance from the town, an intrenched dyke, which was continued from one extremity of the narrow vale to the other, and evidently thrown up to serve as an outwork to the castle, and for the purpose of guarding the defile. In the year 1773, on digging on the site of the castle, six or seven small Gothic arches, of excellent masonry, were discovered; and, in the year 1818, many more of a similar construction, together with several military weapons, such as halberts, spears, swords, battle-axes, &c.

The history of this town and castle is briefly this. Founded by Earl Harold, after his successful irruption into Wales, and received into his own immediate possession, or courteously presented by him to his master and king, Edward the Confessor, they became, after his death, and at the Norman conquest, a portion of the royal demesne of William I. How long they continued in the tenure of the Norman sovereigns of England is a matter of uncertainty. A soldier of fortune, who accompanied the conqueror on his expedition into England, asserted his claim to the possession of New Radnor on a promise made to him by William Fitz-Osborn, the first Norman Earl of Hereford, as well as the greatest favourite of that monarch in the kingdom. Whether William I. thought proper to ratify the alleged gift of his kinsman, and suffered the pretensions of his follower to prevail over his

own, there is no existing document that ascertains the fact. The determined character of this monarch, and the general analogy of his other proceedings, render the negative the more probable, and seem to justify the inference, that the town and castle of New Radnor, together with its annexed territory, thus considered of great importance in its earliest state, remained the royal demesne of the succeeding sovereigns of England.

The political and military importance of the town and castle of Radnor was acknowledged and felt during a long series of years, because the possession of them was made an object of constant solicitude and contest. In all the wars carried on betwixt the two contending nations, the English and the Welsh, in the civil broils of the latter, and in the baronial contentions of the former, as well as under the tyrannical despotism of the Lords Marchers, this town and castle participated with various vicissitudes. In the year 1091 the fortifications were repaired and garrisoned by Reginald, or Ralph, de Mortemer. In 1102 Walter, Bishop of Hereford, was deputed hither upon an important mission, and received within its walls. In 1188 the town of Radnor was the first place in all Wales where the crusade expedition was preached by Baldwin, Archbishop of Canterbury, accompanied by Glanville, Chief Justiciary of England, Giraldus Cambrensis, &c., where they were met by Prince Rhys, and other natives of Wales, of the first rank and distinction. Among those who here took the cross were a son of Cadwallon, Lord of Moelynaidd, and a man of singular strength and courage, named Hector. In the year 1195 Prince Rhys, in revenging the oppressions committed by the Lords Marchers, took the town and castle of Radnor, and defeated Mortemer and De-Saye, with immense slaughter, in a neighbouring field, now denominated War-close. His continuance in this place militating against the further prosecution of his plans, he left it; and, in the following year, the town and castle were fortified and garrisoned by Richard, Duke of Cornwall, afterwards Richard I., King of England. Thus far

they remained the property of the English crown; but they were afterwards mortgaged by King John to that opulent and powerful baron, William de Braos, Lord of Brecknock and Bualt, whose daughter Maud, united in marriage with Roger de Mortemer, brought these possessions into the house of Wigmore. In the year 1230 they were taken from the family of Mortemer by Llewelyn ab Jorwerth, Prince of North Wales, but afterwards given in dowry to Ralph, or Reginald, Mortemer, who had married Gwladus-ddu, the only surviving child and heiress of that prince. In the year 1265 Llewelyn ab Gruffudd, siding with the barons, defeated Sir Roger Mortimer, Lord of Wigmore, and by right of inheritance proceeding from his mother, Prince of Wales, took and destroyed the town and castle of Radnor. The possession, however, of both, after the death of Llewelyn, and the final conquest of his principality by Edward I., was restored and confirmed to the family of Wigmore and Marche. For, in the year 1360, the attainder against that family having been repealed, Roger Mortemer, who was restored to the earldom of Marche, and to all his grandfather's inheritances and honours, died possessed of Radnor, the castle, and territory thereto belonging. After the accession of the Earl of Marche, and Lord of Moely-naidd, to the throne of England, who was crowned king by the title of Edward IV., this property was conveyed by marriage of the widow of Sir Edmund Mortemer to the house of Northampton, and subsequently, by means of a similar union, to the house of Buckingham. By the attainder of the duke of the last-mentioned family they reverted a third time to the reigning sovereign of England in the person of Henry VIII. A century prior to this reversion they had sustained, from the impetuous assault of the fierce Glyndwrwy, a catastrophe more ruinous than any that preceded it, from the direful effects of which they have never since been able to recover. For its houses and buildings were levelled to the ground, and the lands on which they were erected lay for a long time entirely unoccupied; its fortress and its walls were

demolished; and its inhabitants either slaughtered, or compelled to abandon their property; whilst the most valuable manuscripts, the charter and records of its privileges, liberties, and franchises, conferred by the Lords of Moelynaidd, the Kings of England, and the Lords Marchers, who were also Lords of Radnor, perished in the flames. The severe edicts enacted by Henry IV. against the inhabitants of the districts, who rather favoured than obstructed the enterprize of their countryman, and who excited the hatred of this jealous monarch by being intimately connected with his imprisoned rival, the rightful heir to the throne, which he had violently usurped, finished the work of desolation.

The political consequence, therefore, which Radnor once possessed, gradually diminished, in the same ratio in which the trade and prosperity of the towns of Presteigne and Kington increased. Hence, about a century ago, the weekly markets of the former were discontinued, because the neighbouring farmers found a greater demand, and consequently a higher price, for their produce, in the towns of Kington and Presteigne, than in it. About the year 1778, attempts were made by a few patriotic gentlemen to revive the markets at Radnor, which were supported for four or five years with considerable zeal and success; but either through the want of proper accommodations in the town, or the badness of the roads, or the paucity of customers, or through the combined operation of all these causes together, they were again dropped, and the thriving town of Kington seized, and retains, the mercatorial monopoly.

The town of Radnor has four fairs in the year. The first is held on the first Tuesday after Trinity Sunday, the second on the 14th day of August, and the third and fourth on the 28th and 29th days of October.

(To be continued.)

CASTELL CARREG CENNEN.

No. II.

ARCHITECTURAL ACCOUNT.

THIS castle stands on the highest portion of an outlying hill of carboniferous limestone, the peculiarities of which are well expressed in Murchison's *Silurian System*, and may be readily understood from the geological maps of the Ordnance Survey. The post was admirably chosen for defence, and, before the use of artillery, might be considered one of the strongest in South Wales. From the east, the summit of the hill is approached by a steep ascent, up which engines of war could hardly be forced—engines, that is to say, of sufficient magnitude to batter or undermine the walls of the castle. On the north and west sides the natural escarpment of the ground has been sharpened by art; while, on the south side, there is a precipice of nearly 100 feet in depth, with steep rocky banks descending down to the river Cennen, flowing at the bottom of the valley. Any building placed in such a position would owe almost as much of its strength to nature as to the hand of man. A most extensive look-out could be maintained on all sides, both up and down the valley of the Cennen, and across its northern ridge of hills down into the vale of the Towy as far as Caermarthen. No enemy could make any siege-approaches to it without being discoverable, and liable to be disturbed by the garrison. Under ordinary circumstances of war, therefore, nothing but a blockade, producing famine, could bring about the surrender of such a fortress. Within the hill, as is common in rocks of the same geological formation, a cavern, beginning in the southern face of the precipice, just under the edge, and going downwards with a northerly dip, furnished, at its lower extremity, a supply of water which may probably have been sufficient, along with cisterns in the castle, for the supply of the garrison during a short period. The scantiness of this supply must however have constituted the

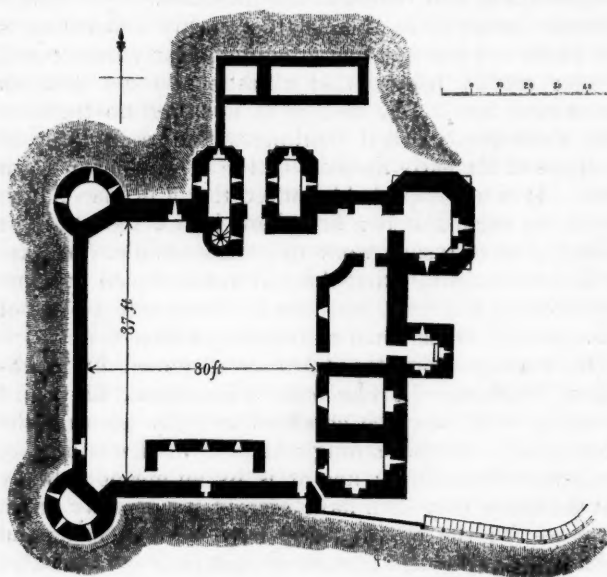
essential weakness of the stronghold ; for the approaches to this well, partly protected by masonry, partly excavated through the rock, sufficiently defended it against any enemy. In all other respects, supposing a fair supply of provisions to have been stored within its walls, a castle like this might have held out for an indefinite period.

The summit of this hill may have been rather flat by nature, but most probably was levelled by the first fortifiers ; while the materials furnished by the broken rocks, and the sharpening of the northern and western escarpments, would go towards the building of the walls and other parts. There are no traces of walls about the hill except on this upper portion ; though along the eastern slope, and in front of the eastern curtain, a small ditch and rampart in earth and rock may be traced. A road of approach is also visible in this direction.

Such a position as this, so thoroughly defensible, is very likely to have attracted attention in early times ; and we may readily believe that a castle of some strength was erected here. We find in it, however, no traces of what is commonly called "primæval" work, nothing in the shape of the early defences of the neighbouring Carn Goch. It is not improbable indeed that a primæval fort may have existed here ; but there is not the slightest indication of any such work now discoverable. We are inclined to conjecture that this hill was occupied by some neighbouring chieftain, and that he here made a place of secure retreat, rather than of frequent abode.

The passage from the *Chronicles*, quoted by Archdeacon Williams, (*Archæologia Cambrensis*, iii. Third Series, p. 442,) may be admitted as fully proving the existence of a notable stronghold here in the middle of the thirteenth century ; and it is by no means unlikely that the castle may then have been planned pretty much as we see it ; the curtains may have been erected, and perhaps the two round towers, characteristic of castellated work in that century, may then have been erected. There is nothing in their mode of construction to contradict this supposition. All those portions, however, of the castle

which preserve any architectural details of arches, windows, or mouldings, as well as the octagonal towers guarding the main entrance, are of the very end of the thirteenth century, or commencement of the fourteenth. They are all of the Caernarvon character, and tend to the epoch of the reign of Edward II. The general character of the architecture is simple, and void of decoration. The walls are thin, not peculiarly well built; and they have been sadly maltreated during successive centuries, doubtless for the purpose of erecting neighbouring walls and houses. The historical notices of the castle that can be collected will be given by one of our members in a future Number; but, with such few architectural details remaining, we can do nothing more than assign the above periods to this castle as it now stands.



Plan of Castell Carreg Cennen.

It will be perceived by the plan that it forms almost a

square inclosure, 87 feet by 80 feet, facing with its main entrance to the north. The principal buildings lay on the north and east sides; but the western curtain, now almost destroyed, may have had stone buildings attached to it, or the court may have contained various wooden erections. Outside the main gateway, on the northern side, are some outworks covering the approach; and there was probably a lower gateway near the north-east tower. These outworks, which were of very inconsiderable strength, are now almost destroyed, and the original outline of this part of the castle is uncertain. The grand entrance was between two octagonal towers, with spur buttresses and crossed loopholes, but no windows on their outer sides. The spring of the arch over the gateway is marked by a niched chamfer of unusual, but highly effective design, as will be perceived from the accompanying illustration. Two sets of portcullis grooves are still visible in the sides of the narrow entrance to the court, or inner ward. On the eastern side of this court may be observed the kitchen, with its oven passing partly under the hall. This principal apartment must have had its windows towards the court, for the curtain has been doubled in thickness on the outer side; and here, if anywhere, we may find traces of the earliest work of the castle. No portion of the hall, except the cellar underneath, now remains. The chapel was placed in the upper story of a square tower, adjoining the hall, and projecting from the midst of the eastern curtain; in it the foundation of the altar, and the remains of the piscina in the south wall, are visible. Beyond this, and forming the south-east corner of the castle, is a square pile of building which doubtless contained the principal apartments. Here the remains of two mullioned and transomed square-headed windows of two lights each, with the heads of the lights forming square trefoils of the true Edwardian character, and identical in detail with windows in Caernarvon Castle, are to be observed. Here, too, occurs a doorway, with a pointed arch for its head, plainly chamfered, and its curve answering to the same date as the

design of the windows, viz., the end of the thirteenth, or beginning of the fourteenth century. It was in this tower alone that any pleasant windows opened towards the country; but then there was a strong defence for whoever looked forth. No arrow could be shot within them from the strongest arm that ever drew bow. There was the precipice, and the wide valley below—a lovely prospect beyond! A narrow doorway opening under the south curtain, at this eastern corner, leads down, by many steps, to the cavern of the well. The passage of descent, as long as it keeps in the face of the precipice, is loop-holed for light, not for defence; and where the cavern suddenly turns away and downwards from the precipice, there is the abode of the pigeons, with numerous square holes cut in the solid rock, for the larder of the lord of the castle. At the south-west corner of the castle is the more perfect of the two round towers that strengthened the south and west fronts; but the entrance to it is blocked up with rubbish, and does not appear above the ground.

If any of these towers constituted the Keep of the castle, it may have been one of those at the gateway, for their work is the strongest, and their defences the most complete; but the appearance of the remains is such that, contrary to analogy, we are almost inclined to suppose that no Keep existed. The castle was, perhaps, thought too small for it—it was all a Keep. The parapet of the curtain is supported within and without by a string of plain corbels, of the true South Welsh type, such as are not found in North Wales; the parapet projects upon them, but they have no machicolations, and they served for ornament more than for defence. Their architectural effect is here, as elsewhere, highly striking.

The interior of the castle is much blocked up with rubbish; and the noble owner, who evinces such laudable care to preserve architectural remains of ancient times; would do well to have the inner parts of the various towers cleared out, and the foundations laid bare. His lordship lately ordered some repairs to be done to the outer walls to prevent the imminent destruction of certain

portions; but his instructions seem to have been misunderstood, for some new walling has been erected to the east of the main gateway, where it was not wanted, and where it injures the architectural character of that front;—while at the south-east corner of the castle, on the outside, where some extensive under-pinning is *urgently* required, nothing whatever has been done. Some judicious repairs at this spot, and a general clearance of rubbish, would do much for the preservation of the castle, and for facilitating the study of its remains. The well-cavern, too, is now approachable from without the walls; but it should be protected, and might be covered by the foot of the south-east tower, if this were properly repaired.

Those who have once visited Castell Carreg Cennen will not forget the wild beauty and grandeur of the spot. It is a desirable place for the artist, as well as for the archæologist; it is worthy of delineation under many an aspect; and it may serve as a good object of comparison with other castles in South Wales, especially those in Gower—that at Llanstephan—and those in Pembrokeshire. The remains of the castles at Brecon, Llandovery, Dryslwyn, Dynevor, and Caermarthen, should all be examined in conjunction with those of Carreg Cennen. There is much to be learned from them all.

H. LONGUEVILLE JONES.

FAMILY OF HERBERT.

THAT the family of Herbert, under whose patronymic there have been at least fifteen creations of peerages in England, should have continued in possession of an ample fortune from the period of the Norman Conquest to the present day, and yet have remained without any correct published account of their descent, appears almost incredible, and yet it is the fact.

The writer of this article, knowing full well the difficulties that too frequently accompany researches of a genealogical nature, does not enter upon the present essay with the view of disparaging the published statements as to the Herbert family, of which Sir William Dugdale, and other antiquaries, genealogists, and heralds, have been the authors, but with the view of showing that their failures in this instance ought not to lead to the general condemnation of such pursuits; but, on the contrary, should induce endeavours to supply their omissions, to rectify their errors, and to prove, from authentic sources, that the want of correct information has arisen from the failure of research in those quarters where alone that correct information was to be obtained.

Prior to the meeting of the Cambrian Archæological Association at Welshpool, in the summer of 1856, the Earl of Powis had caused to be lithographed the details of a pedigree of the Herbert family, which had been heraldically, and apparently officially, prepared for his ancestor, Henry Arthur Herbert, created Earl of Powis on the 14th of May, 1748. Several of these lithographed copies were, in the year 1856, circulated by his lordship; and one of them having been placed in the hands of the writer of this article, he observed that, so far as related to the portion thereof intended to set out the descent of the Herbert family in the eleventh, twelfth, thirteenth and fourteenth centuries, it was a mere republication of all the errors of Dugdale and other writers; and he was, consequently, induced to arrange the materials he had

collected for a more correct detail, and to embody them in a form which should place this noble family in a more honourable and becoming position than that to which the shortcomings, alike of professed and amateur genealogists, had hitherto consigned them.

His object in doing so was, at first, merely to place in the possession of the noble owner of Powis Castle, a more correct view of the line of his ancestors in the Norman period than that which his lordship had himself previously caused to be circulated; and for this purpose he only sketched in a pedigree form, with brief references to confirmatory records, that portion of the genealogy which commences with Herbert, the companion of the Conqueror, and concludes with Sir William Thomas, *alias* Herbert, of Raglan, who married Gwladys, daughter and heir of Sir David Gam, and relict of Sir Roger Vaughan. Observing, however, that in a very recent publication an historical memoir of the Herberts has appeared, in which not only are the errors of former genealogists reprinted, but in which also the historical existence of Herbert, the companion and chamberlain of the Conqueror, as recorded in *Domesday*, is ignored, the author has been induced to arrange the Norman and subsequent portion of the descent of the Herbert family in the shape of the present essay, accompanied by the references to public records, which afford the proof of the descent as here set forth, and by a genealogical table, in which that descent for the period referred to may be seen at a glance, and may be contrasted with the various conflicting and unsupported pedigrees which former writers have hitherto published.

A short dissertation on the name of "HERBERT," in the memoir above alluded to, is closed with the following unfortunate, because erroneous, observation:—

"In *Doomsday Book* I find it but once, in the person of Herbert Fitz-Remigee, seized of a fief in Hants."¹

I say this observation is unfortunate, as well as erroneous, inasmuch as it is the only instance in which the

¹ Cambrian Journal, Part XIV., p. 127.

writer of the memoir has made reference to a record ; and an examination of *Domesday Book* will at once show that not only is Herbert Fitz-Remigee mentioned there, but the very next tenant *in capite* therein recorded is "HERBERTUS CAMERARIUS" (Herbert the Chamberlain), from whom, unquestionably, the Herberts, Earls of Powis, &c., &c., derived their descent.²

Immediately following the record in *Domesday* of the lands held by Herbert the Chamberlain, in Hampshire, is the entry of the lands held there as tenant *in capite* by Henry his son, therein described as "HENRICI THESAURI," i.e., Henry the Treasurer,³ an office which he filled in the reign of William I., and in the reigns of the two sons of the Conqueror, viz., William Rufus and Henry I.; the record in *Domesday* clearly disproving the assertion that this Henry the Treasurer was the natural son of Henry I., inasmuch as he being a tenant *in capite*, and of an age to fill the office of Treasurer in 1086, when *Domesday* was compiled,⁴ he must certainly have been as old as, if

² The estates held by Herbert the Chamberlain are thus recorded in *Domesday*, at p. 48^b, under the head of "HANTESCIRE" (Hampshire):—

"Terra H.

"In Netchā Hd.

"Herbertvs camerarius tenet de rege LARODE. Brictric tenuit de rege E. ibi i hid 7 unā uirg t'raē 7 n geldaū. T'ra ē i cař. In dñio ē una cař cū iii bord 7 una ač pti. Silua ad clausurā. T. R. E. 7 m^o ual xx sol. Cū recep xv sol.

"In Menestoches Hd.

"Idē Herbertvs SVDBERTVNE de rege tenet. Vlnod⁹ tenuit T. R. E. Tc se defth p iii hid. M^o p ii h 7 diū q'a in parco Rogerij ē diū h. T'ra ē ii cař. In dñio ē una cař 7 ii uifi 7 viii bord cū diū cař. Ibi molin de x sol 7 ii^a ač pti."

³ The wife of Herbert the Chamberlain is stated to have been Emma, daughter of Stephen, Earl of Blois, by Adela, daughter of William the Conqueror. If such marriage took place, she must have been his second wife, and certainly not the mother of Henry, son of Herbert, whose birth must have occurred before any grand-daughter of the Conqueror was of an age to be marriageable,—at any rate to be the mother of children.

⁴ The estates granted by William the Conqueror to Henry, son

not older than, Henry I. himself. That he married Julia, or Juliana, daughter and one of the two coheirs of Robert Corbet, Lord of Alcester, co. Warwick, there can be no question; for, in her right, he and his immediate descendants were seised of one moiety of the manor or lordship of Alcester, as appears by various records.⁵

The first Herbert, the companion of the Conqueror, was still living in the year 1101; for in that year, by the description of "Herbert the King's Chamberlain," he attested a charter expedited by King Henry I. at Windsor, and referred to by Mr. Eyton, in his *Antiquities of Shropshire*, i. p. 244. The date of his death I have not yet ascertained.

Henry the Treasurer, son of Herbert, died in or prior

of Herbert, are thus entered in *Domesday*, under the head of "HANTESCIRE" (Hampshire), at p. 49^b:—

"Terra Henrici Thesaurij.

"In Menestoċ Hđ.

"Henricus thesauri⁹ teñ de rege SVDBERTVNE. Andræ tenuit de rege E. 7 potuit ire quo uoluit. Tc se defđ p ii hid^{com} m^o p una 7 Roger⁹ ht in suo parco una v. Třa ē ii cař. In dñio ē una 7 iii uifi 7 v bord^{com} cū una cař. Ibi ii serui 7 ii ac pti. T. R. E. ualb xxx sol. 7 post xx sol. Modo lx solid.

"In Manebrige Hđ.

"Isđ Henric⁹ teñ ESTLEIE. Goduin⁹ tenuit de rege E. 7 quo uoluit ire potuit. Tc se defđ p ii hid^{com} modo p una. Třa ē ii cař. In dñio ē una 7 iii uifi 7 vii bord^{com} cū iii cař. Ibi ii serui 7 xii ac pti. Silua v porċ.

"In Bermesplet Hđ.

"Isđ Henric⁹ teñ NOCLEI. Quattuor libi hōes tenuer in alodiū de rege E. Tc se defđ p v hid^{com}. Modo p ii hid^{com} 7 diñ. Třa ē v cař. In dñio sunt iii cař 7 iii uifi 7 vii bord^{com} cū i cař 7 diñ. Ibi viii serui. T. R. E. ualb c sol 7 post lx sol. Modo iii lib.

"In hoc tē teñ Goifrid⁹ dimid hidā quæ ptiñ ibi siċ Hund diċ.

"In eod Hund ht isđ Henric⁹ una v quæ redd ei iii sol sed non ē de ipso tē."

⁵ We learn from Rot. Pip. 6 John, that Peter Fitz-Herbert had seisin of the moiety of the manor of Alcester, "quam pater suus tenuit." See also Dugdale's *Warwickshire*, pp. 568^a, &c., tit. "Alcester;" and Vincent's *Discovery of Brooks's Errors*, p. 130.

to the fifth year of King Stephen's reign, A.D. 1140; for in that year his son Herbert,⁶ and grandson Herbert, paid £354 in silver, for livery of the lands of which Henry son of Herbert, their ancestor, had died seised.⁷

Herbert, the son of Henry Fitz-Herbert, was chamberlain to King Stephen, and also filled the offices of

⁶ Rot. Pip. 5 Steph. Hants.

⁷ It is strange that such an acute antiquarian as Sir William Dugdale, in the "corrections" which he had made of his *Baronage*, a copy of which "corrections," so far as relates to the Herbert family, will be found at pp. 219, &c., of the first volume of the *Collectanea Topographica et Genealogica*, should have said, "the first mention I have of this name and family (which is both antient and honourable) is in 5 Steph. where it appears that Herbert, the common ancestor thereof, was Chamberlain to that King, and that he and Herbert his son then gave eccliiij^{li} in silver for livery of his father's lands;" and then almost immediately he adds:—"As to the parentage, therefore, of this Herbert, (meaning Herbert, son of Henry,) I cannot positively affirm any thing of certainty; but that w^{ch} I finde* further memorable is, that to him and his son Herbert before specified, Thomas, Archb^{pp} of Yorke gave the Lordships of Launsborough, Tollerthorpe, Wyverthorpe, Holperthorpe, and the two Lottums: also in Turgislebay one carucate of land; in Schyreburne three carucates; in Bridstall three; in Widethorpe five; in Ulkilthorpe five; in Croym one; and in Colhum foure: also in Gloucestershire all the lands which Herman and Turketill held, by the service of three knight's fees." I say this is strange; for if Sir William Dugdale had referred to *Domesday Book*, and to the *History of the See of York*, he would have found that the only Thomas, Archbishop of York, who, prior to the 5th Stephen, possessed lands in Gloucestershire in his own personal right, and with which he could do as he pleased, was Thomas, previously Canon of Bayeux, appointed to the see of York, 23rd May, 1070, and who died 18th November, 1100. He is recorded in *Domesday*, p. 164^b, as the personal tenant *in capite* of various estates in Gloucestershire; and as he died in 1100, the first year of the reign of King Henry I., it is clear that his gift must have been either to the first Herbert, and to Henry his son, or to Henry son of the first Herbert, and to Herbert son of the said Henry; all of whom, it is probable, were nearly related to the Archbishop.

* "Ex Registro Albo penes D. et Cap. Ebor. pars 1, c. 69.

chamberlain and treasurer to King Henry II. He was sometimes called Herbert Fitz-Herbert, and sometimes Herbert of Winchester, doubtless deriving the latter appellation from the original family estates being situate in Hampshire. It is clear from the *Liber Niger*, that he had succeeded to the estates in Hampshire, in Gloucestershire, and in Berkshire, which had been held by his predecessors, as well as to those in Yorkshire, which, as will be seen by a preceding note, he had derived by the gift of Thomas, once Archbishop of York; for estates in all these counties were held either by Herbert his eldest son, or by Stephen his second son, in the year 1165, previous to which date he died. By his wife, Sibilla,⁸ he had three sons, Herbert, Stephen, and William,—

"Which William," says Sir William Dugdale,⁹ "was, first, Treasurer of the Church of Yorke, and Chaplain to King Stephen, and afterwards Archb^{pp} of that Province; of whom notable

⁸ Dugdale calls this lady Adela, but that her name was Sibilla is amply proved by the subjoined extracts from public records:—

"Sussex.—Placita in Crastino Clausi Pasche A^o Regni Re^g Johis xiiij^{to}.

"Petrus fit Herb^{ti} pe^t vsus Abbatem Westm^m vj hid tre et dimid cum pti^m in Perham in com^m Sussex ut jus suum, etc. unde avia sua Sibilla post decessum H. avi sui qui inde obiit seisit fuit seisita et ea defuncta Herber^t pater suⁱ fuit inde seisit qui eam tenuit quosq^m Dⁿⁱus Rex Hen^r pater inde disseisivit cum p voluntatem suam et op^e Dⁿⁱo Re^g iij palfrid et ij austurcos p habenda inde inquisicoem sed Dⁿⁱus Rex remittit ei illud oblatum suum et vult tamen qd inquisico fiat p xij milites de comitatu et tales qui non sunt essoniabiles ad recognoscentum, etc.

"Sussex.—Placita in Octa^{va} S^ce Trinitatis A^o xiiij^{to} Regni Re^g Johis.

"Inquisico ven^t p sacramentu si Sibilla avia Petri filii Herb^{ti} post decessu Herb^{ti} viri sui fuit seisita ut de dot^e sua quamdiu vixit de vj hid ter^r cu pti^m in Perham quas Pet^r fili Herb^{ti} cla^m ver^s Abbatem Westm^m etc. Ju^r di^c qd Sibilla tenuit ter^r illa quamdiu vixit ut dot^e sua post obitu Herb^{ti} quond^a viri sui et postea Herb^{ti} pater Petri filii Herb^{ti} quosq^m disseisit fuit quomodo nesciunt sed credunt p voluntate Dⁿⁱ Re^g Hen^r etc."—*Abbreviatio Placitorum, temp. R. Joh.*

⁹ See Collectanea Topographica et Genealogica, i. p. 219.

mention is made by Godwyn in his catalogue of Bishops, and that for his strict and holy life he was canonized for a Saint. Of whom also an old Register¹ of the Church of Yorke thus speaketh :—*Sanctus Willielmus, Ebor. Archiepiscopus, fuit filius Herberti Wintoniensis, Camerarii et Thesaurii Henrici Regis.*"

In the year 1165, as we learn from the *Liber Niger*, Stephen, son of Herbert, had estates in Yorkshire, of which he then made the following return :—

"Carta Stephani filii Herberti Camerarii.

"Karissimo Domino suo H. Regi Anglorum Stephanus filius Herebert Camerarii salutem.

"Sciatis quod teneo de vobis in capite feodum I militis, & inde fefatus est Willielmus de Scuris de feodo I milit. de vetero fefamento, poste fefatus inde fuit de Dominio meo Willielmus de Bervill de sexta parte militis, scilicet de veteri fefamento, de novo vero fefamento, post mortem H. Regis fefatus de Dominico meo Thomas Clericus de Wichtona de XIII^a parte militis, remanet autem modo in Dominio meo I carucata terræ, & VI masuræ super prædictum servitium militi quod vobis debes."

In the same record we have entries of several estates,² which, in 1165, were held by Herbert the eldest son; for, in the return of the Bishop of Winchester, under the head of "Suthamtescire," it is stated—

"Herebertus, filius Hereberti Camerarii Senioris, tenuit feodum II militum, & modo tenet Herebertus, filius ejus."

And in Berkshire, of the fees of the abbey of Abingdon :—

"Herebertus filius Hereberti I milit."

In this latter county (Berkshire), Herbert made his own return of the lands held by him *in capite* therein, as follows :—

¹ Registro Albo, previously mentioned.

² The estates in Gloucestershire, or at least a part of them, which had passed, in 1165, to Herbert from his ancestors, were then held by him under William, Earl of Gloucester, who, in the return made by him, includes "Herebertus filius Hereberti Camerari. dim. milit." The *Liber Niger*, unfortunately, only contains a portion of the returns made by the several tenants *in capite* in 1165, the far greater number of those returns having either perished, or been lost before that work was compiled.

"Carta Hereberti filii Hereberti.

"Herebertus, filius Hereberti, tenet de Rege in capite feodum suum per servitium I militis, & per sergantium suam, & illud servitium debet facere per corpus suum, & habet hos milites feofatos de tempore Regis H. Avi Domini Regis, f. de anno & die, quo fuit vivus & mortuus.

"Robertus, filius Willelmi, de feodo I milit.

"Humfridus de Wadihill de feodo dimidii militis.

"Willelmus, filius Tanere, de feodo dim. militis.

"Nicolaus de Callun de feodo dim. militis.

"Et egomet fefavit de novo Johannem de Walfop de feodo dim. militis. Et non habeo plures de Dominio meo."

This Herbert, the eldest son of Herbert, by Sibilla his wife, also succeeded his father in the office of chamberlain; and he married, first, Lucy,³ daughter and coheir of Milo Fitz-Walter, Earl of Hereford, by whom he had two sons, Peter and Reginald; his second wife was Mawd Chandos, by whom he had a son Matthew, from whom Sir William Dugdale derives the family of Finch, Earls of Winchelsea. After the death of Herbert, Mawd, his second wife, remarried to Philip de Columbiers.

Peter, the eldest son of Herbert by Lucy his wife, married Alice, daughter of Robert Fitz-Roger, Lord of Warkworth and Clavering, in Northumberland.⁴ He succeeded to the extensive estates of his ancestors in

³ Monast. Angl. ii. p. 66^b.

⁴ "Euerwyskir'.—Convençō int̃ Herbtum filium Herbti & Petrum filium ej⁹ de maritagio Alic' filie Robti filii Rogi quam idem Peter duxit in uxorem qđ pdictus Herbt dedit & concessit Petro filio suo ad dotandum Aliciam pdictam uxorem ej⁹ totum tenement⁹ suum de Eurewiskir⁹ de quo eum seisivit coram Dño H. Cantuar archiepo G. fit Petri justic Dñi Regis Wilto de Cantilupo Reginaldo de Corneull Ric de Seinghes & multis aliis &c."—Vide *Abbreviatio Placitorum*, p. 44. Placita de Termino Scī Michis A^o Regni Regis Johis quinto.—Rot. i. in dorso.)

It is clear from the above, that Herbert, son of Herbert, thus conveyed to Peter his son the estates in Yorkshire, which he had inherited from his ancestors; and the Close and Pipe Rolls of the following year (6th John), as before stated, prove that Peter was also admitted to the possession of the moiety of the manor of Alcester, which had descended to him from Henry, son of the first Herbert.

Shropshire, Herefordshire, Gloucestershire, Yorkshire, Berkshire, and Wiltshire, as may be seen by a reference to the *Testa de Nevill*, in which, under the counties above-named, may be found entries of various fees held by him, or of the "barony" or "honour" of Herbert Fitz-Peter his son, who had succeeded to these estates when that record was compiled. The Hundred Rolls, &c.,⁵ of Shropshire, are very explicit as to the descent of the manor of Pontesbury in this family, showing that it continued in their possession from the reign of King Henry II. to the reign of Henry III., and subsequently. By Alice his wife, Peter Fitz-Herbert had three sons, Robert, Herbert, and Reginald. He married, secondly,

⁵ One of the Inquisitions relating to the Hundred of Ford, co. Salop, is singular, inasmuch as it contains not only a reference to the possession of the manor of Pontesbury by the Herbert family, prior to the date of that Inquisition, but it also contains two descents of the now existent Herbert family, which must have been added to this record by a subsequent hand, as neither of the parties thus added were connected with the manor of Pontesbury itself. I have distinguished those two descents by inserting the names in italics:—

"Hundr̄ de Fford.

"Salop.—In libro rubro	} Inquisitio facta p̄ viç Salop̄ de teneñ in
12 R. Jo. irrō carta	
Herberto f. Herberti	
¶ca t̄pe R̄. H. 2.	
nepotis R̄. H. 1.) mīt c̄tificat̄ p̄ viç Regi Joh̄i sup̄ br̄e R̄. Petrus filius Herberti Baro tenet in cap̄ s̄litter et debet s̄uīt de d̄io mīt

"In libro in Sac̄co feod̄ mīt t̄pe E. 1.

"Salop.—Baronia H. filii Petri

"Herebertus filius Petri d̄i feod̄ in Pontesbury."

[This Herbert Fitz-Peter died in the 32 H. III., 1247–8, and was succeeded by his brother Reginald Fitz-Peter, who died in 1285. After reciting the other fees held of this Barony, the pedigree of Reginald Fitz-Peter has been thus added:]

"Herebertus.

"Petrus filius Hereberti Baro de Pontesbury.

"Reginaldus filius Petri filii Hereberti Baro de Pontesbury.

"*Petrus filius Reginaldi.*

"*Herebertus filius Petri Baro.*"

Isabella Ferrers,⁶ widow of Roger de Mortimer, but by her he had no issue. Peter Fitz-Herbert died in, or previously to, 13th Henry III. Isabella, his second wife, survived him; and in the 19th of Henry III. she did fealty, and had livery of the manor of Lechlade, co. Gloucester, and of other lands of her own inheritance, as appears by cart. 25 H. III., m. 2.

Robert Fitz-Peter, the eldest son of Peter Fitz-Herbert, died unmarried in his father's life-time; and Herbert, the second son, succeeded his father, holding the manor of Pontesbury, and other of his father's estates, of which he died seised in the 32nd Henry III.⁷ Herbert also dying unmarried, the line was continued by Reginald Fitz-Peter, the youngest brother, who succeeded to the manor of Pontesbury, &c., co. Salop, the Lordship of Blaenllyfni, &c., co. Brecon, and other family estates. He was sheriff of Hampshire, and governor of Winchester Castle in 1261, and died in the year 1285. This Reginald married Joan, daughter and coheir of William de Vivonia, *alias* de Fortibus, Lord of Chewton, co. Somerset. She

⁶ Among the other errors of Sir William Dugdale, published (as "corrections" by him) in the *Collectanea Topographica et Genealogica*, is a statement that Peter, son of Herbert, married, for his third wife, "Isabell the daughter and coheir of William de Braose of Brembre (an eminent Baron), widow of David ap Llewelyn Prince of Wales," "by which Isabell he had the Lo^{pps} of Blenleveny, Tolgard, and Walashire, in the county of Brecknock, with other lands in several parts of Wales." This statement is untrue, and in point of fact impossible. Untrue, because, as may be seen by a reference to the first volume of Jones's *History of Brecknockshire*, the Lordships of Blaenllyfni and Talgarth, together with the honour and castle of Dinas, were given to Peter Fitz-Herbert by King John, to whom they had escheated by the attainder of William de Braos; and impossible, because Peter Fitz-Herbert died in or before the 13th Henry III., and Isabell de Braos, as may be seen by the Rolls of Parliament, was living as the wife of David ap Llewelyn in the 16th Henry III., and David himself was living on the 7th of June, 1245, in the 29th Henry III., as may be ascertained by a reference to Rymer's *Fœdera*, i. p. 260. Mathew Paris states that David died in 1246, in his palace at Aber, Caernarvonshire.

⁷ Claus. 32 H. III., m. 6.

survived her husband, and was found to have been the wife of Reginald Fitz-Peter, by two Inquisitions, taken respectively in the 31st Edward I., and in the 8th Edward II.

By Joan his wife, Reginald Fitz-Peter had two sons, John and Peter, and a daughter Lucia, the wife of William de Roos, which William died in the 42nd Henry III. (1257-8), and was buried at Kirkham Priory, co. York.

Peter Fitz-Reginald, the youngest son, and ancestor of the family of Herbert, had a grant from his mother of the Lordship of Chewton; but before I proceed to trace the line of his descendants, I will refer to the elder son, John Fitz-Reginald, and to his successors.

The said John Fitz-Reginald was summoned to parliament as a baron on the 8th June, 1294, and afterwards until the 26th August, 1307. With other considerable possessions, he was lord of the manor of Pontesbury, co. Salop, which manor, with the advowson of the church there, he gave to one Master Rhese ap Howel, in the 33rd Edward I., 1305 (who subsequently gave the same manor and advowson to King Edward II.,⁸ who bestowed them on Sir John de Cherleton, then Lord of Powys). Agnes, the wife of John Fitz-Reginald, was living his widow in the 3rd Edward II. (1309),⁹ and by her he left issue a son, viz.,

Herbert Fitz-John, who, in the 9th Edward II., 1315, paid a fine to the king of £50, for a pardon, for having acquired the manors of Wolverton, Chyretton, and Wyghton, in the several counties of Southampton, Wilts, and York, without first receiving license. By his wife, Eleanor St. John, he had two sons, Matthew and Reginald.

⁸ Abbreviatio. Rot. Orig. in Cur. Sacç. 2 E. II.

⁹ Vide Rot. Orig. 3 E. II., where Walter de Gloucester, escheator citra Trent, is directed to assign to Agnes, widow of John Fitz-Reginald, deceased, her dower in the hamlets of Mare, Brymetetoun, Traherneston, Penlenanek, Nanteuel, Quoddeperthy, and Rongenat, "in Walliæ." Her husband, John Fitz-Reginald, had been summoned to parliament as Baron Fitz-Reginald of Blaenllyfni.

Matthew Fitz-Herbert, the eldest son, succeeded his father, but he died s. p. in the 15th Edward III., 1341, seised (*inter alia*) of the said manor of Wyghton, co. York, as appears by the Inquisition post mortem taken in the year last named.

Reginald Fitz-Herbert succeeded his brother, but he also died in a few years, viz., in the 22nd Edward III., 1348, seised (*inter alia*) of the manor of Stanford, co. Berks, and of lands in Gloucestershire, as appears by the Inquisition post mortem taken in that year. Reginald Fitz-Herbert left issue an only son, Edmund, and two daughters, Margaret and Elizabeth, all minors at their father's decease.

Edmund, the only son of Reginald Fitz-Herbert, was not eleven years old when his father died, a fact which is ascertained, not only by the Inquisition taken on his father's death, but also by the "Proofs of Age," published by the Record Commissioners, wherein it is stated that he was born at Dynevor, in the county of Caermarthen, and baptized on the 26th of January, 12th Edward III., 1338. This Edmund Fitz-Reginald died within three years after his father's decease, and thus terminated the lineal male descendants of John Fitz-Reginald Fitz-Peter; and the representation thereof passed to the two sisters and coheirs of Edmund, whose marriages, together with the custody of the manor of Stanford aforesaid until they should be of age, were, in the 25th Edward III., 1351,¹ granted to William de Burton, who paid to the king 100 marks for the same. We find that, subsequently, Margaret married Nicholas Putton, and Elizabeth married John Chanduitt.

I now return to Peter, the youngest son of Reginald Fitz-Peter. I have already said that this Peter Fitz-Reginald had, from his mother, a grant of the Lordship of Chewton, co. Somerset; of which manor, with that of Hinton Mayne, &c., he died seised in the year 1323, as appears by Inquisition. By his wife Alice, daughter and heir of Bleddyn (usually called Bleddyn Broadspear),

¹ Vide Abbrev. Rot. Orig. 25 E. III., Rot. 9.

Lord of Llanllowel, co. Monmouth, Peter had two sons, Herbert and Roger. Of the latter, we only know that he left a son Henry Fitz-Roger, a minor in 1327.²

Herbert, the eldest son of Peter Fitz-Reginald, was forty-eight years old and upwards when his father died, in 1323, as appears by the Inquisition then taken. He succeeded to the Lordship of Llanllowel, and married Margaret, daughter of Sir John Walsh, Knt., who was Lord of Llanwenni and Llandough. By this lady he had an only son, viz.,

Adam Fitz-Herbert, Lord of Llanllowel, and of Beachley, co. Gloucester, who married Christiana, daughter and sole heir of Gwillim Ddû, of Wernddû, co. Monmouth, usually called "The Black Lord of Llandilo." They had issue two sons, John and Jenkin.

The eldest son, Sir John ap Adam, Knt., Lord of Llanllowel, had an only son, whose daughter and heir, Margaret, married Thomas Huntley, Esq.

The younger son, Jenkin, inherited the estates of his mother, and resided at Perth-hîr, near Monmouth. He married Gwenllian, daughter of Rys ap Llewelyn ap Ivor, descended from Cedivor, Lord of Blaencych. By this lady, Jenkin ap Adam Fitz-Herbert had two sons, Gwillim and Philip.

Gwillim ap Jenkin, *alias* Herbert, succeeded his father at Perth-hîr, and married Gwenllian, daughter and heir of William ap Howel ap Ieuan, descended from Meuric ap Ynyr, Lord of Gwent. They had issue several sons, of whom Thomas ap Gwillim, *alias* Herbert, resided at Llansaintffraid, co. Monmouth, and acquired a large estate in marriage with Mawd, daughter and heir of Sir John Morley, of Raglan, Knt. Thomas ap Gwillim died on the 8th of July, 1438, having had, by Mawd his wife, a numerous issue.

Sir William Thomas, *alias* Herbert, the fourth son of

² Vide Rot. Orig. 1 E. III. Rot. 18, where Henry, son of Roger, son of Peter, son of Reginald, is stated to have been one of the cousins of Mary, the wife of John Meriet, both of whom were then deceased.

Thomas ap Gwillim and Mawd, resided at Raglan, co. Monmouth, and married Gwladys, daughter of Sir David Gam, and widow of Sir Roger Vaughan, of Bredwardine, which Sir Roger died at Agincourt, after having, with his father-in-law, received from his sovereign the honour of knighthood, while life was ebbing away, for the signal services previously rendered in that memorable field. Sir William Thomas, whose valour was equally prominent on that great occasion, also there received a similar honour; and, by the widow of his fellow soldier, he became the father of Sir William Herbert, K.G., created Baron Herbert, of Herbert, on the 26th of July, 1461, and Earl of Pembroke on the 27th of May, 1468; and of Sir Richard Herbert, Knt., of Colebrook, co. Monmouth.

At this point the detail of the genealogist, in relation to this family, glides into the pages of the historian; and the further account of the principal branches of the Herbert family will be found correctly recorded in the annals of the English peerage, as descended from one or other of the two eminent persons last mentioned.

JOSEPH MORRIS.

St. John's Hill, Shrewsbury,
20th July, 1857.

HERBERT
recorded in *Domesday*, A.D. 1086, as "Herbertus Camerarius." He was Chamberlain to William I., William II., and Henry I. Living in 1101.

HENRY FITZ-HERBERT—Julia or Juliana, daughter and coheir of Robert Corbet, Lord of Alcester, co. Warwick.
recorded in *Domesday* as "Henrici Thesaurij." He was Treasurer to William I. in 1086, and afterwards to William II. and Henry I. Died prior to 1140.

HERBERT FITZ-HENRY—Sibilla,
called also "Herbert Fitz-Herbert," and "Herbert of Winchester." Had livery of his father's lands in 1140. Was Chamberlain to King Stephen, and also Treasurer to that monarch, and to King Henry II.

Lucy—HERBERT FITZ-HERBERT—Mawd Chandos
daughter and co- (2nd wife). Re-
heir of Milo Fitz- married to Philip
Walter, Earl of de Columbiere
Hereford. (1st wife.)

succeeded his father in the office of Chamberlain to King Henry II., and was admitted in that reign to the moiety of the manor of Alcester, which he derived from his grandmother Juliana Corbet. Living in 5 John, 1203-4. Died in that or the following year.

STEPHEN FITZ-HERBERT,
living in 1165.

WILLIAM FITZ-HERBERT,
elected Archbishop of York in 1153. Died 8th June, 1154.

MATTHEW FITZ-HERBERT,
from whom Sir William Dugdale derives the family of Finch, Earls of Winchelsea.

Alice—**PETER FITZ-HERBERT**—Isabella Ferrers, **REGINALD FITZ-HERBERT**
 daughter of Robert Fitz-Roger, Lord of Warkworth and Clavering, co. Northumberland (1st wife). had a grant from his father of estates in Yorkshire in 5 John, 1203-4, and in the following year was admitted to the moiety of the manor of Alcester, previously held by his father. Died in or previous to 13th Henry III., 1228-9. (He had a grant of the lordship of Blaenllyfni, &c., from King John.)

ROBERT FITZ-PETER, Ob. s.p. vita patris. **HERBERT FITZ-PETER**, Ob. s.p. 32 Henry III., 1247-8. **REGINALD FITZ-PETER**, Lord of Blaenllyfni, &c. Died in 1285. Joan, daughter and coheir of William de Vivonia, *alias* de Fortibus, Lord of Chewton, co. Somerset.

JOHN FITZ-REGINALD—Agnes, Summoned to Parliament as Baron Fitz-Reginald of Blaenllyfni, from the 8th of June, 1294, until the 26th of August, 1307. Lucia, married Wm. de Roos, who died 42 Hen. III., 1257-8. **PETER FITZ-REGINALD**—Alice, daughter and heir of Bleddyn, Lord of Llanllowel, co. Monmouth. Had a grant of the manor of Chewton, &c., from his mother, of which manor, &c., he died seised in 1323.

HERBERT FITZ-JOHN—Eleanor St. John. Paid a fine of £50, 9 E. II., 1315, for having acquired the manors of Wolverton, Chyretton, and Wyghton, without first obtaining license.

HERBERT FITZ-PETER—Margaret, daughter of Sir John Walsh, Knt., Lord of Llanwenni and Llan-dough. Was 48 years old and upwards in 1323, as appears by Inquisition.

MATTHEW FITZ-HERBERT, Ob. s.p. 15 Ed. III., seised of the manor of Wyghton, &c. **REGINALD FITZ-HERBERT**, Died seised of the manor of Standford, co. Berks, &c. Inq. post mortem, 22 Ed. III., 1348.

ROGER FITZ-PETER—**HENRY FITZ-ROGER**, a minor, 1 Ed. III., 1327.

EDMUND FITZ-REGINALD, Born at Dynevor, and baptized 26th January, 12 Ed. III., 1338. Died prior to 25 Ed. III., 1351. Margaret, married Nicholas Putton. Elizabeth, married John Chandaunt.

ADAM FITZ-HERBERT—Christiana, daughter and sole heir of Gwillim Ddû of Werddû, co. Monmouth. Lord of Llanllowel, co. Monmouth, and of Beachley, co. Glo'ster.

SIR JOHN AP ADAM, Knt., Lord of Llanllowel, &c. His grand-daughter and heir, Margaret, married Thomas Huntley, Esq.

JENKIN AP ADAM, alias HERBERT, resided at Perth-hir, co. Monmouth, and inherited his mother's estates.

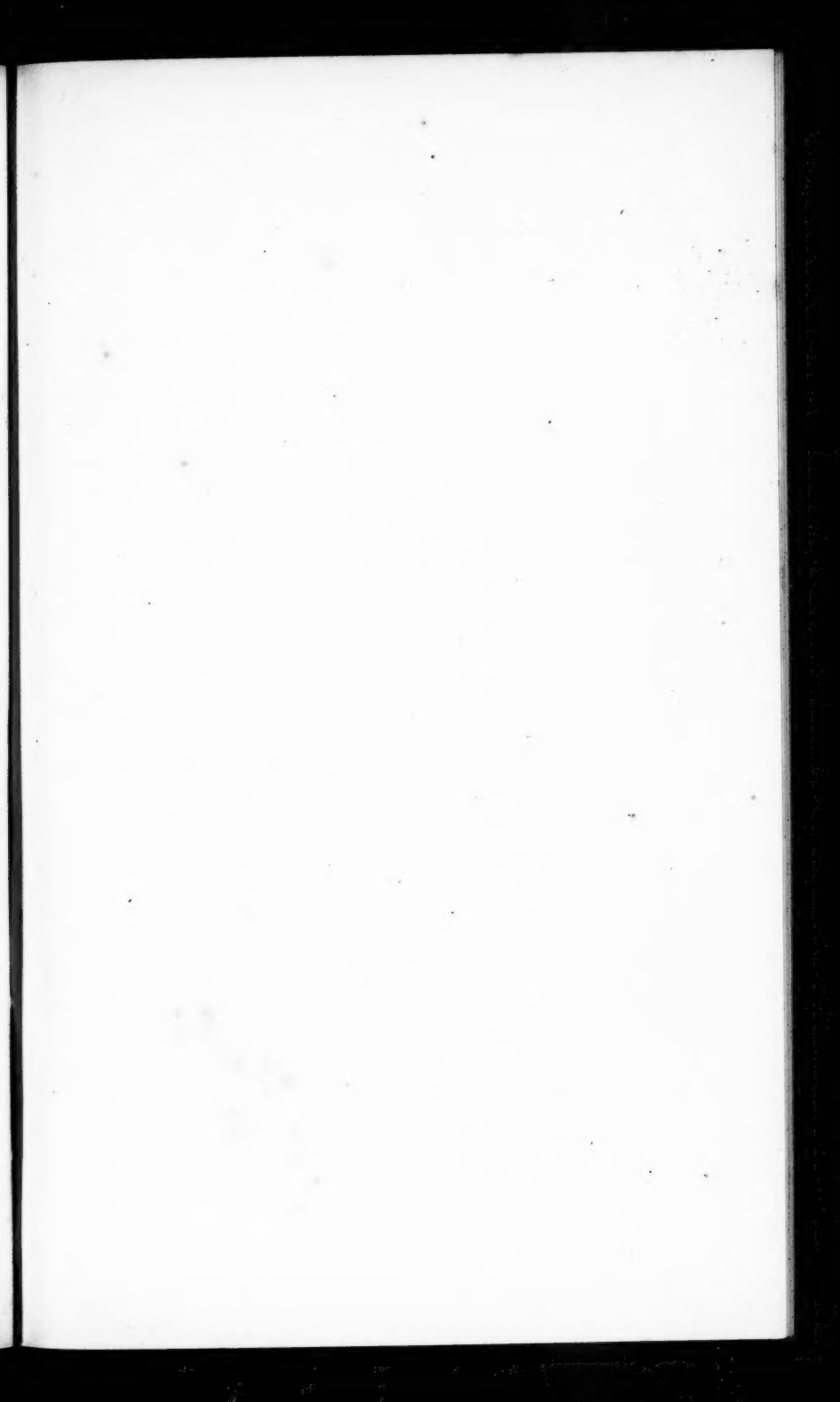
Gwenllian, daughter of Rys ap Llewelyn ap Ivor: descended from Cedivor, Lord of Blaen-eych.

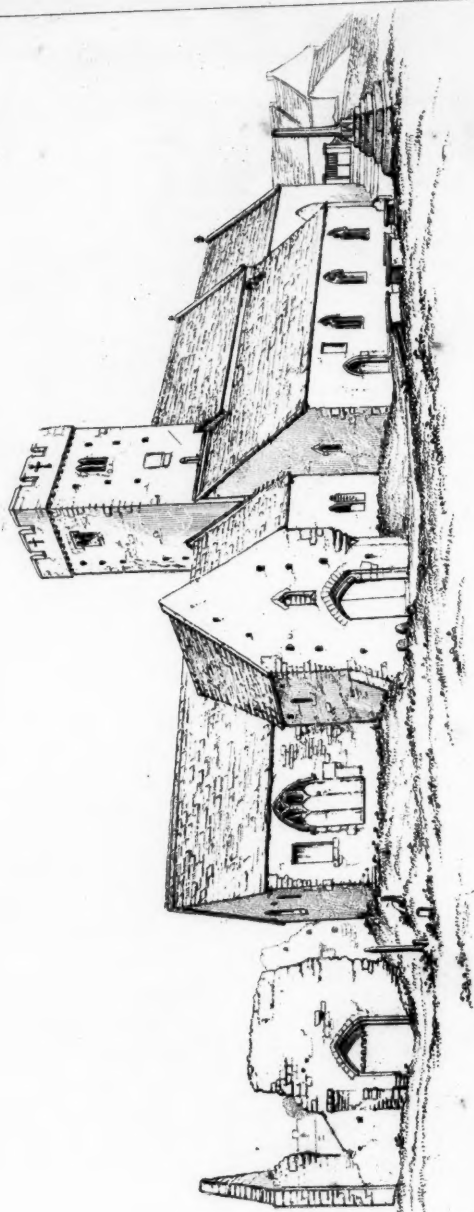
GWILLIM AP JENKIN, alias HERBERT—Gwenllian, daughter and heir of William ap Howel ap Lord of Werddû, &c., resided at Perth-hir. Ieuan: descended from Meuric ap Ynyr, Lord of Gwent.

THOMAS AP GWILLIM AP JENKIN, alias HERBERT—Mawd, daughter and heir of Sir John Morley, resided at Llansaintffraid, co. Monmouth. He died 8th July, 1438. Knt., of Raglan, co. Monmouth.

SIR WILLIAM THOMAS, alias HERBERT, Knt.—Gwladys, daughter of Sir David Gam, Knt., and Lord of Raglan. Knighted at Agincourt. widow of Sir Roger Vaughan, of Bredwardine, Knt.

SIR WILLIAM HERBERT, K.G. Lord of Raglan, co. Monmouth. Created Baron Herbert in 1461, and Earl of Pembroke in 1468. **SIR RICHARD HERBERT**, Knt. of Colebrook, co. Monmouth.





Planters' Major.

J. H. & Co. Sec.

R. H. Peniston, del.



ARCHITECTURAL ANTIQUITIES IN GLAMORGANSHIRE.

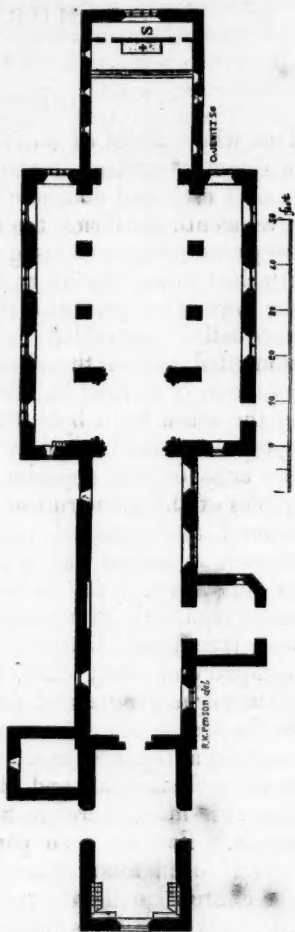
No. III.

LLANTWIT MAJOR.

THE whole series of buildings at Llantwit Major is one of the most striking in the kingdom. Through a succession of civil and domestic structures of the sixteenth and seventeenth centuries, the traveller gradually approaches the grand group composed of the church and the buildings attached to it. Lying as they do in a deep valley below the town, they present a miniature representation of the unequalled assemblage at St. David's. The strange, elongated pile of the church, itself a remarkable accumulation of distinct buildings, is flanked at some distance to the south by a bold fragment of what once was the gate-house, and backed by the ancient buildings crowning the crest of the opposite hill, over which the solitary gables of the great ruined barn soar conspicuously. All around are scattered remains of an earlier antiquity, crosses, memorial and sepulchral, witnesses of the fame of Llantwit in a day so remote that the mediæval architects regarded its remains as mere materials for their own erections. Llantwit then is full of interest for the antiquary of every class, as well as to the mere lover of picturesque groups and outlines. It presents attractions to the seeker after documentary, early ecclesiastical, and heraldic antiquities, as well as to the architectural student, both ecclesiastical and domestic. A full account of Llantwit must therefore be a joint production of several hands. For my own part I intend rigidly to confine myself to the architecture of the church. Indeed even of the church I willingly resign a portion into the hands of Mr. Parker, who has also undertaken the elucidation of the domestic buildings. That eminent architectural inquirer has been the first, as far as I am aware, to fix the ecclesiastical character, and to determine the exact ritual purpose,

of the extraordinary erection at the extreme west end. This had puzzled both myself and every one in whose company I had visited the church, and we had all been inclined to set it down as a portion of the domestic buildings of the monastery. I believe also that Mr. Parker does not exactly coincide with my views as to some other portions of the building, so that our combined lucubrations may produce the desirable result of enlivening the Association with a little controversy.

The church alone would render Llantwit a place of high interest to the student. It is one to which I have several times cursorily alluded in the course of previous papers. It resembles St. Woolos at Newport in its most singular characteristic, that of possessing a large extent of building west of the nave; but there is a considerable difference in the arrangement of the two buildings. At St. Woolos a large western chapel or Galilee is interposed between the nave and the tower; at Llantwit a church of the ordinary arrangement, with nave and aisles and chancel, has an engaged western tower, beyond which comes a western chapel, and beyond that, in the same range, what we had sup-



Ground Plan, Llantwit Major.
Orientation E.N.E.

posed to be some portion of the conventual or collegiate buildings, but which Mr. Parker has shown to be a Galilee in the strictest sense. The general design of the whole is probably unique; and there is much that is very extraordinary in individual portions.

Speaking roughly, the whole range of buildings presents two dates only, though there are some small earlier fragments and some small later alterations. The main eastern church is chiefly of Early English or incipient Geometrical, the western portions are chiefly late Decorated or transition to Perpendicular.

THE TOWER.—The tower, which stands between the two main portions of the whole range, rests upon four arches like those of a central lantern. The existence of an arch to the west shows that some such western addition as at present exists was contemplated from the beginning. But the piers of this quasi-lantern and the arches which they support are strangely out of harmony. The piers appear to be the oldest portion of the building, and have been either built upon or used up again in the most reckless manner. The bases and many of the capitals have been destroyed—from the eastern arch especially they have completely vanished—and the arches have been built upon them with no care to make their members correspond with those of their supports. The piers are clustered, one large shaft between two smaller ones; some of the capitals exhibit a rich variety of that peculiar hollowed cushioned form which may be seen at St. David's, others are floriated, while others seem to have been designed for sculpture, but never to have been finished. The abaci follow the section of the piers. The arches are pointed, of two orders, the inner one only being chamfered.

The existence of this quasi-lantern may give rise to some curious speculations as to the original design of the church. It suggests the notion of a cross church with a central tower; and it is of course possible that these arches are the relics of such a building, which has given way to the present extraordinary ground-plan. But, ever since

the church assumed its present shape, we may be quite certain that such a western addition as the present was designed, but that the building east of the tower was really the nave of the church. It might indeed be imagined that the western building was the nave, the eastern the choir, and what appears to be the choir the Lady chapel. But the whole arrangement of the eastern building forbids any such supposition. It is clearly a nave, aisles, and chancel; and the roodloft palpably stood across what is still the chancel arch.

The upper part of the tower is one of the best local examples, without string or buttress, and with the corbel-table under the battlement, which in this case is pierced with cross-eyelets. The belfry windows are pairs of trefoil lights.

THE NAVE.—The nave, of three bays, is considerably wider than the tower, which involves the presence of a large mass of masonry north and south of the eastern arch of the lantern. On the western face of the northern one a string of a decidedly Norman character is prolonged from the abacus of the arch. The arcades of the nave are less rude than those of Manorbier, and that is all that can be said for them. Perfectly plain square piers support perfectly plain pointed arches, without any such superfluous ornaments as mouldings, chamfers, capitals, or imposts. The chancel arch is of the same plain character, but wider and lower in proportion. The utter rudeness of these portions strangely contrasts with the generally good character of the work, and especially with the somewhat elaborate piers and arches under the tower. But it is the latter which are the real exception. The rude arcades of the nave are merely an extreme case of the tendency which, in most really local Welsh buildings, makes the piers and arches, when they exist, so very inferior to the windows and doorways. But the contrast is here rendered more striking from the juxtaposition with the more elegant and earlier work of the arches under the tower.

There is therefore, I think, no reason to suppose that

these arcades are of any other date than contemporary with the aisle windows, which are excellent examples of incipient Geometrical tracery. The side windows, three on each side,¹ are of two lights; trefoil arches support an unfoliated circle, the eyes being left unpierced. The eastern window of each aisle is a triplet of trefoiled lancets under one arch; their west ends have short trefoil lancets. It will be seen how strictly in this respect the church conforms to local customs. Llantwit is, in fact, in its architecture, a strictly local South Welsh church, though of unusual size and unusual arrangement.

It will be remembered that the tower is engaged, that is, that the aisles are prolonged to a level with its western face. A weathering with a small window above it is seen within the church, and the upper part of the aisle wall, seen outside, is plainly built against the tower. It follows that, if not the side walls, at least the roof-pitch and the western wall of this aisle, have been considerably raised. In the interior of the nave also there are clear signs that the nave has been raised. The excess of breadth in the nave over the tower, has caused portions of masonry to be added north and south of the east wall of the tower, to form the upper part of the west wall of the nave. The aisles also, along the nave, have also had their pitch raised, as appears by a weathering within on the north side. Now, if this weathering were on the same level as that in the western portion of the aisles adjoining the tower, the case would be plain; but unluckily that in this western portion is very much lower. How was the awkward effect of different heights of roofing in a continuous building avoided? The obvious way would be by an arch cutting off the western bay, and I thought I saw some, though not very certain, signs of the former existence of one against the wall continued southwards from the east wall of the tower.

The general effect of these very high-pitched roofs both to the nave and aisles, is extremely picturesque,

¹ The south aisle appears to have had four, but the most western one has given way to a later doorway.

though they trench somewhat upon the due proportion of the tower as seen from the east. The proportions of the nave taken alone are very striking; great height and width are combined with extreme shortness. The general character of Llantwit church is, of course, extraordinary length, but the nave, taken alone, is singularly short.

Between the high roofs of the nave and aisle there is no room for anything worthy to be called a clerestory, but one Perpendicular window has been inserted to light to the roodloft, and there are two perfectly plain ones pierced on the north side. A window, set high in the wall for this purpose, is very common in the aisleless churches of Glamorgan and Monmouthshire; and this instance is exactly analogous.

CHOIR.—The choir appears to be contemporary with the nave and aisles. On the north side is a striking range of four long trefoil lancets, well splayed inside, but without shafts or mouldings. The appearances on the south side are a little perplexing. Signs of two arches and an intervening pier similar to those of the nave may be clearly seen in the south wall. They are evidently not merely ornamental or constructive arches, as they go right through the wall. It would also almost seem as if a third arch had existed to the east, as the eastern seam of the pier is distinctly visible. This third arch would involve an extension of the choir eastwards further than at present, and it almost seems to imply that the choir has been cut short. The arches must have been made under the idea of adding an aisle at some subsequent time; but the aisle or chapel contemplated can never have been added, as the east end of the south aisle palpably remains in its original state. The east window is Perpendicular, as are the windows which are inserted in the blocked arches. Another remarkable thing is that over the first pier from the west end is an aperture—*i.e.*, a contemplated aperture—a great deal too low for a clerestory window of any kind. It is more like a doorway, and may probably have been intended for an approach to the roodloft on that

side, as those structures not unfrequently extended some way into the choir as well as into the nave.

WESTERN CHAPEL OR "OLD CHURCH."—The large western addition, as we have seen, was contemplated from the beginning; but the existing structure appears to have been rebuilt, a seam on the north side a little west of its junction with the tower apparently showing the extent of the reconstruction. Two large windows on the south side—the eastern one square-headed with Reticulated tracery, the western pointed with early Perpendicular tracery—seem to assign the building to the period of Transition from Decorated to Perpendicular. There is also another smaller square-headed window of similar character on the north side, with a row of flat quatrefoils over it. Two other windows in the eastern part of the building are more or less blocked and mutilated; they seem to have been trefoil couplets, probably contemporary with the nave. The west end of the "old church" forms part of the extreme western Galilee which Mr. Parker has been the first to elucidate, and the description of which I therefore leave to him.

Between the two large windows on the south of this chapel is a large porch. It has had a parvise, the approach to which remains within, but the lower story was never vaulted. The inner doorway is very plain; a round arch without moulding or chamfer, rests upon a jamb with a single chamfer.

Now what was this singular chapel? Local belief calls it the "old church," and imagines the eastern building to be the later addition, attributing it to Richard Neville in the fifteenth century. This view requires no refutation. The error probably arose from mistaking the raising of the nave and renewing the roofs, which may very well have taken place at the date assigned, for the original construction of its walls and arcades. At a time a little earlier the supposed "old church" must itself have been almost wholly rebuilt.

At first sight, as I have said above, we are tempted to compare this western chapel with that at St. Woolos,

which is evidently a mere Galilee or western Lady Chapel. But Llantwit and St. Woolos, differ in several respects. At St. Woolos the Galilee is an unmistakable addition, built up against the still existing west front of the original church. But at Llantwit the real Galilee is added, not to the nave, but to a structure intervening between it and the nave, and we have seen that this intervening building ("the Old Church") was designed at least from the time when the eastern portion assumed its present shape. The Galilee at St. Woolos has, in its general effect, much more in common with the intervening structure ("the Old Church") at Llantwit, than with the real Galilee. But a little examination will show the difference. At Llantwit the intervening building is far more an essential part of the church than the Galilee at St. Woolos. It occupies a much larger portion of the ground plan; it has the only porch of the church built against it, just like a nave; it opens to the eastern portions by an arch, not by a doorway. At St. Woolos the Galilee is like a huge porch, built over the original western doorway; a doorway unusually lofty indeed, but still merely an external doorway, and not an internal arch.² At Llantwit the western building opens to the eastern by one of the arches of a lantern, and the two buildings are as essential parts of one whole as the limbs of any cruciform or quasi-cruciform church whose lantern-arches are somewhat narrow. In fact the St. Woolos Galilee really answers to the true Galilee—the extreme western portion—at Llantwit; and it is only its superior size which causes it to approach, in its general effect, to the intervening building or "Old Church."

What then was the intention of so singular a ground-plan? The only explanation which occurs to me involves several strange anomalies; but the whole conception of

² My recent visits to Aquitaine and Languedoc have made me acquainted with numerous doorways of a character closely resembling this of St. Woolos. The similarity is doubtless owing to the same cause, to close imitation, perhaps to what the French call "*utilisation*," of Roman remains.

Llantwit is so anomalous that anomalies in detail are hardly to be looked upon as difficulties. I have already accumulated several instances of monastic (or collegiate) and parochial churches united in one building, as at Brecon, Ruthin, and Ewenny; I have also accumulated several instances where a central tower was used to isolate the two. At Dunster we find a perfect church, with nave, choir, and presbytery, all westward of the central tower. Is Llantwit an instance of the reverse arrangement? Was the western building the original parochial church, and did the monks possess, east of the tower, a complete church with nave, aisles, and choir?

If we are to imagine that the western building is really the parochial, and the eastern the monastic church, I should be inclined to go a step further. The lantern arches between the two buildings point to an earlier structure on a different plan, cruciform or quasi-cruciform. Have we here again the story of Wymondham and Dunster? Was the church originally possessed in common by the monks and the parish, and afterwards, as in those instances, divided and remodelled; the monks taking the eastern limb as their exclusive possession, and apparently rebuilding it? The only difference would be that, according to this supposition, the monks of Llantwit erected a regular nave³ and aisles, between their choir and the tower, instead of making their choir immediately to the west of the latter.

If this supposition be correct, and if the monastic church came by any means into the hands of the parishioners at the Dissolution, the parochial service would naturally be transferred to the more stately monastic structure. So it was at St. Alban's, Tewkesbury, and Dorchester, so also at Shoreham, Boxgrove, and Pershore, with the additional circumstance in those three cases of the destruction of the naves, which doubtless formed the

³ The rudeness of the arches might suggest the idea that they merely cut them through the walls of the original eastern limb; but the blocked arches in the choir, to which this suggestion could not extend, are equally rude.

original parish churches. The designation of the "Old Church" given to the western building, thus becomes both intelligible and accurate. It refers not to architectural date, but to parochial arrangement. It is the old parish church, deserted in favour of one older in the view of the antiquary, but more recent as regards parochial possession.

I put forward this theory by no means dogmatically, but as a mere suggestion, not without its own difficulties, but which seems a possible explanation of a very puzzling phenomenon.

ROOFS.—The roofs throughout the church are of timber, belonging apparently to the Perpendicular reconstruction. They exhibit several varieties of the cradle type, but are by no means favourable specimens of the class. That of the choir is nearly circular, but has some mixture of the canted form. Over the nave is a poor pointed one. The western church has a roof of a form of which several occur in the district; it is essentially of the cradle shape, but some of the members are treated as principals, and come down below the cornice. This is more elaborate than the others, having battlements introduced, and shields of arms, which I leave to the local genealogist.

ECCLESIOLOGY, &c.—The early remains, together with the heraldry, &c., of this remarkable church I leave to others. Nor can I attempt to describe the extensive remains of ancient paintings still visible in the choir. I have already mentioned the signs of the roodloft across the chancel arch. More remarkable is the singularly grand Perpendicular reredos to the high altar, which is advanced a little, so to leave a small sacristy behind it approached by the usual two doors on each side the altar, such as we have seen at Ewenny. Such an arrangement is very usual in large buildings, as at Winchester and St. Alban's, as also in Magdalen and New College Chapels. When an eastern sacristy occurs in a smaller building, it is commonly a projection much lower than the chancel, not a part of the church screened off. There are several such examples in Somerset, at Hawkhurst in Kent, and in

the immediate neighbourhood of Llantwit, at Cowbridge. But at Llancarvan, on the other hand, there is one which, though of less magnificence, is exactly analogous to this at Llantwit.

This magnificent reredos looks utterly out of character with the general plainness of the church; but it is hardly so much so as one single feature of an earlier period. At the east end of the south aisle is a large trefoil-headed niche, enriched with the most elaborate Early English foliage and heads, forming a Jesse Tree. No greater contrast can be imagined than this and the utterly rude contemporary arcades and chancel arch with which it is brought into immediate contact. It interferes a little with the adjoining arch, enough to show that it must have been inserted since the arch was made, but as a single splendid feature like this may well have been an individual benefaction, there is no reason to put it much later, or to suppose that it implies any distinct reconstruction or remodelling. The altar with which this niche was connected had a trefoil piscina, while a cinquefoil one remains in the corresponding position on the other side.

A bench-table external to the nave aisle on the south side is also worth notice.

EDWARD A. FREEMAN.

Having been requested by Mr. Freeman to record my ideas respecting the ruins at the west end of Llantwit Church, I cannot do so better than by transcribing some notes which I made on the spot when there with him, on the 11th of June, 1856.

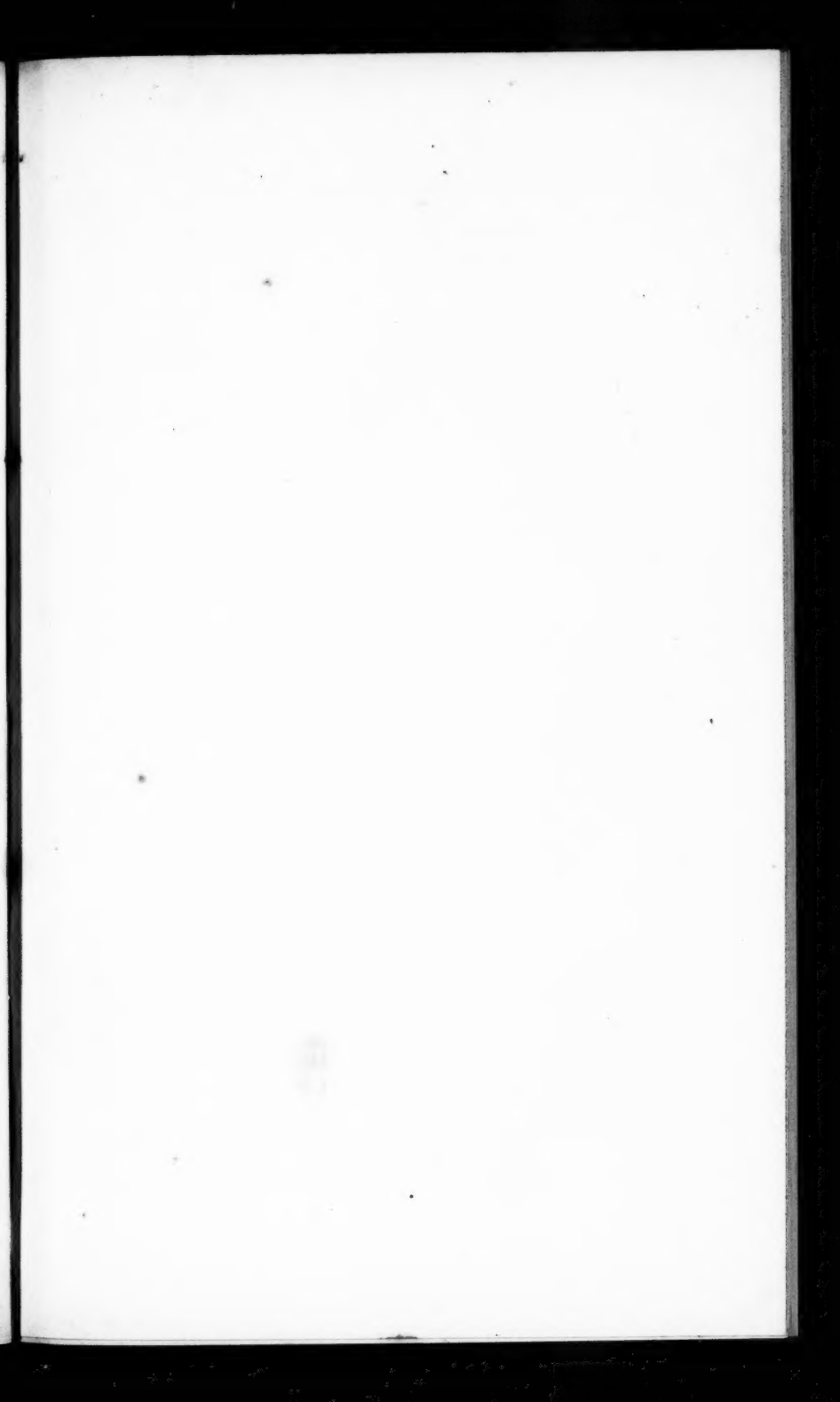
The church altogether is a very remarkable one, and at the west end are the remains of a Galilee, or large western porch, with a chapel over it, probably dedicated to St. Michael, as was customary for chapels in this situation. It had ascending and descending staircases, one in each corner, at the extreme west end. This was usual, on account of the number of worshippers on particular occasions, when the relics were exhibited in this

upper chapel. There are arches, or doorways, in the north and south walls, and the west door of the church opens into this porch, which was not vaulted, but had a wooden floor to the chapel, some of the corbels of which remain; and at the west end of the upper chapel was a window, of which the opening remains. At the east end of this chapel, against the wall of the church, are two niches, one of the fourteenth, the other of the fifteenth century; and in the latter is a recumbent figure of Jesse, and part of a Tree of Jesse.

Adjoining to this chapel, on the north side, are the ruins of a small house, or cottage, of two stories, probably for the sacristan to live in. The whole of the work is very plain, but it appears to be of the fourteenth century; and the west window has a dripstone of Decorated character, the scroll moulding.

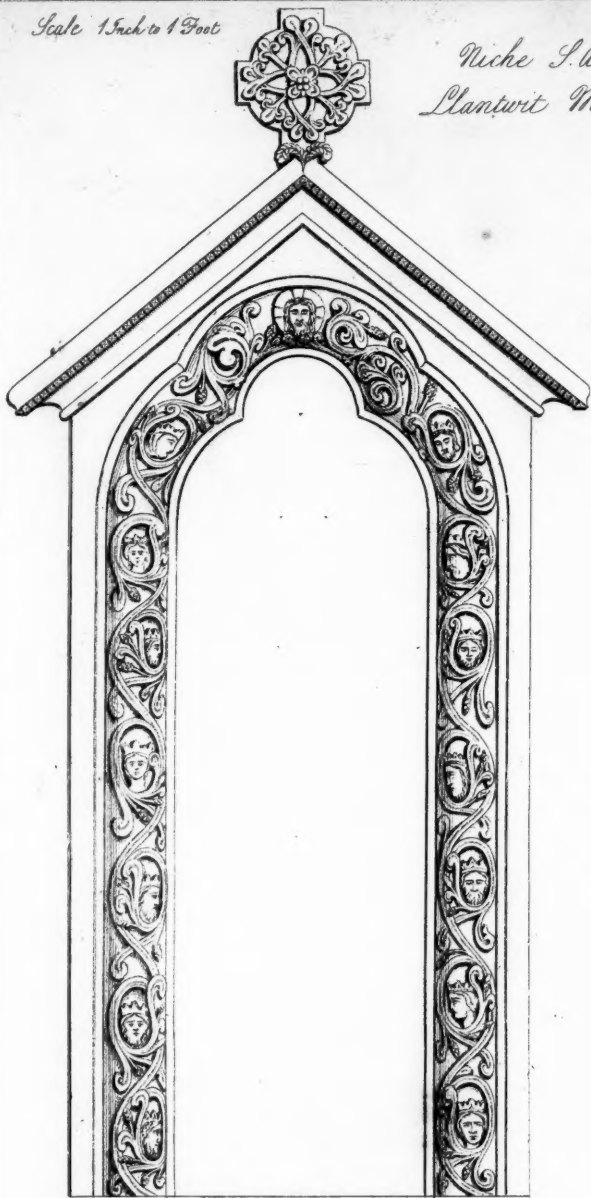
At a short distance to the south-west is the gate-house of the farm-yard, with an external stone staircase at the west end. Near to this are the ruins of a large barn, and a circular pigeon-house, with the domical vault perfect. The whole of these farm buildings are of the thirteenth century.

I have considerable doubt about the date of the piers and arches of the nave of the church, which Mr. Freeman considers to be of the fifteenth century. They are so extremely plain, and devoid of all architectural character, that it is not easy to say to what period they belong. The piers are square and massive; the arches pointed, but square in return, neither recessed nor moulded in any way. They appear to me much more likely to be of the end of the twelfth century than of any later period. It is very common for the piers and arches of an older church to be preserved, when the walls are rebuilt to make the aisles wider, and a new roof and clerestory put on; and this appears to me the most probable history in the present instance. But Mr. Freeman has far more knowledge of the local peculiarities of the district than I have, and he sees a greater difference between the work of the Welsh inhabitants of the country villages, and



Scale 1 Inch to 1 Foot

Niche I. aisle.
Llantwit Major



W. Longueville Jones del.

J. H. Le Sueur Sc.



that of the English settlers in the coast towns, than is usual in other districts. He thinks that the Welsh workmen could not build pillars and arches with the same skill and richness that they could windows, because they so seldom had occasion for them, few of their churches having aisles,—a view of the subject which is well worthy of notice by professional architects and antiquaries in general.

J. H. PARKER.

In further illustration of this remarkable building, I am desirous of appending the following remarks:—

At the east end of the south aisle of the church, and on the north side of the window, stands a niche let into, and partly projecting from, the wall. It will be observed, from the engraving, that its date is of the earlier part of the thirteenth century, and that it constitutes a beautiful example of the work of that period. Traces of painting and gilding are visible all over the scroll work, and its effect must have been rich in the extreme. The decoration consists of a vine climbing up each side of the niche, twisting round the heads of fourteen crowned personages, seven on each side. Some of these have beards, others are without; and at the central point of the highest portion is the head of the Saviour, with the crossed nimbus, bearded. The bottom of the niche is evidently cut away, for the scroll ends abruptly on either side, and the wall and the plaster are carried up quite flush with the outer plane of the section. The subject of the decoration immediately suggests the idea of the *genealogical trees* of our Saviour, as recorded by St. Matthew and St. Luke; and this is confirmed by the fact of the remaining or lower portion of the sculptural decoration being found below the niche, in what is called the Lady Chapel, at the west end of the church. This stone corresponds in measurement to the bottom of the niche, and is identical in decoration. Here we have Jesse lying down asleep, with a stem proceeding from his left side,

and branching off in two directions, encircling five crowned heads. We have, therefore, restored it in the engraving to its original place; but it will be seen that the two lowermost compartments of the scroll are still wanting on each side. It is not impossible but that they may be found, whole or broken, among the rubbish or the stones of the church. We have no doubt that this niche contained a figure of the Virgin, that this was her chapel at the east end of the south aisle, and that it was used as such up to the end of the thirteenth century. Probably at that period it was not found large enough for the purpose required; and when the new Lady Chapel was added on to the west end of the church, the lower part of the niche was carried away, and placed in its present position;—though why the whole was not transported thither at the same time, we have no means of conjecturing. It is a fortunate circumstance that it should have been kept in its original spot, otherwise it might have been injured by the weather, though the lowest portion, with the figure of Jesse, has withstood the influence of weathering much better than could have been expected.

It is a subject of doubt whether the building at the extreme west end of the church be a Lady Chapel or not. The observations of Mr. Freeman and Mr. Parker are recorded above, and I confess that, in my own mind, I should just as soon consider it to have been a chapel of St. Michael, or a Galilee, as a Lady Chapel, were it not for the occurrence of the lowermost part of the Jesse Tree, evidently carried thither from the south aisle. Of the two niches which are cut in the upper part of the western gable of the church, the northernmost has this sculptured fragment placed in it, so as to form a pedestal, or base, or table, for any figure that may have been placed on it. The southernmost niche is a piscina, with its drain still perfect. This niche is earlier in character than the other, being a trifoliated ogee; the latter has a pointed head, nearly equilateral, with mouldings of a later period, though I conjecture that they may have been of the

middle of the fourteenth, instead of the fifteenth century, as suggested by Mr. Parker.

It would appear, therefore, that in the fourteenth century this western building was constructed, and the upper story of it used as a chapel; for it must have had an altar since it had a piscina. The precise destination of this chapel not being self evident, I will quote two extracts from books,—of very different character indeed,—which may throw some light on the subject.

In Jones' *History of Brecknockshire*, ii. p. 416, is an account of Partricio, or Patrishow Church, containing the following passage, referring to a similar building:—

“At the west end is an additional building called the old chapel, which seems anciently to have been a chauntry, belonging to the founder or some other benefactor: at the upper end of this room is an altar monument of mason work, with a stone tablet on the top of it, but without any inscription; immediately over it was a window, now stopped up, looking into the church. In the eastern wall, near the monument, is a niche, once occupied in all probability by the image of some saint, with three steps immediately below it. This is now used as a lumber room for materials, but the parishioners have it in contemplation to refit it and convert it into a vestry room.”

M. Viollet Leduc, in his *Dictionnaire de l'Architecture*, tom. i. p. 257–260,¹ describes the construction of the great abbey of Cluny, and in it the following passages occur:—

“In the time of St. Hugh the church of Cluny was no longer sufficiently large for the number of the monks. This abbot, therefore, in 1089 began to rebuild it; and the legend says that St. Peter gave the plan of it to Gauzon, the monk, during his sleep. It was certainly the largest church of the west begun in its choir by St. Hugh, it was not dedicated till 1220. In front of the church was the entrance of the monastery, a fine gateway of the twelfth century, with two arcades, which is still in existence. Between this and the church five steps led into a

¹ It has been with great pleasure that I have heard Mr. Parker express an opinion of this admirable book, so entirely coinciding with my own—I would rather say with that of every professional reader—to the effect that it is one of the *first* architectural works of our day. We have nothing superior to it.

sort of *parvise*, in the middle of which rose a cross in stone; then came a great series of steps interrupted by wide landing-places, and going down to the entry of the *narthex*, which was flanked by two square towers, the southern being the seat of justice, the prison, while the northern was reserved for the keeping of the archives. It does not appear that Cluniac churches had porches of this magnitude erected in front of them before the twelfth century. The *narthex* of Cluny dated from the early years of the thirteenth century; those of La Charité sur Loire, and Vézelay, were built in the twelfth. At Vézelay, however, there was a porch built at the same time as the nave, at the end of the eleventh, or the beginning of the twelfth century; but it was low, and of little depth. It is difficult to discover exactly for what purpose this ante-nave was intended; but an absolute necessity must have forced the religious brethren of the Cluniac order, about the middle of the twelfth century, to adopt the arrangement, because it develops itself all of a sudden, and acquires much importance. At Cluny, at La Charité, at Vézelay, the *narthex* is a regular church, with its side-aisles, its triforium, and its two towers.² At Vézelay the triforium turns round, or is continued over the entrance of the internal nave, and thus becomes a true gallery, on which was placed an altar of the twelfth century in the central niche, which had once formed one of the windows lighting the west gable. Was this vestibule intended to hold the concourse of noble visitors who were received in the abbey by the monks, or the numerous pilgrims that came there at certain periods of the year? Was it a *narthex* reserved for penitents? This last hypothesis seems to us the most probable, and there is a passage to favour it; for in the ancient Pontifical of Châlon-sur-Saône, which was so near Cluny, occurred these words,—‘In quibusdam ecclesiis sacerdos in aliquo altari foribus proximiori celebrat missam, jussu episcopi, pœnitentibus ante fores ecclesiæ constitutis.’—(Lorain, *History of Cluny*, p. 66.) At Cluny itself, near the left hand entrance, within the vestibule, there might still be seen before the Revolution, a stone table, four feet long by two and a half wide, which might pass for an altar of the twelfth century. The great church (of Cluny) was entered from the vestibule by a round-headed doorway. . . . Above this doorway, in the thickness of the wall that separated the *narthex* from the nave, and forming a corbelling six feet wide, was constructed a chapel, dedicated to St. Michael, and reached by two nowell staircases. In the abbey of St. Gall was also a small circular chapel raised above the ground, and

² The porch of Cluny had five bays.

dedicated to St. Michael. At Vézelay, and at Autun Cathedral, this becomes a niche, placed over the portal, and capable of holding an altar. It would seem that this arrangement was peculiar to Cluniac churches; and at any rate it is deserving of mention, because we find it again at St. Andoche de Saulieu, and in the church of Montréal, near Avallon, under the form of a gallery, with its altar still in its place."

Whatever may be thought of the above passages, their parallelism is of value. If they do nothing more, they show that chapels added on to the west end of churches after their construction, though rare, are not without precedent. In the case of Llantwit, the difficulty of the ground—rocky and rising steeply behind the chancel—may have suggested the construction of a western chapel, as a more economical plan than the cutting away of the rock at the eastern end. The thought no doubt did not exist before the thirteenth century, because Lady Chapels at east ends of churches only date from that period; and as the existing buildings had been placed so far eastward that an extension of them in that direction would have been difficult, a prolongation of the western end, though anomalous, and possibly inconvenient, was probably preferred.

Upon more closely examining the reredos-screen mentioned by Mr. Freeman, it appears that two of the slabs of stone, forming the backs of niches, are fragments of incised coffin-lids—or grave-stones—of the fourteenth century, bearing floriated crosses, but without any inscriptions. .

H. LONGUEVILLE JONES.

SOME ACCOUNT OF THE BUHEZ SANTEZ NONN.

(Continued from p. 385, Vol. III.)

ANALYSIS.

*Specimens of the original Breton, taken from the beginning and end of the MS.**"Deus Pater*

Ael mat quae en stat man
 abreman voar an bet
 Bede Patricius : joaeus gra escus
 net
 mont voar tech an lech hont
 dezaff gra pront contet
 Querzet certen dren bro
 Eno ne chomo quet

Lauar dezaff parfet
 diuset ezaedi : gant doe just ha leal
 real dre e aly : da pen tregont
 bloaz eo.
 Ez duy beo sant Devvy
 aman da bout ganet
 proficiet edy."

"Rex.

Me malgon roe venedotonet
 a goar en mat a relat net
 entren preladet en credaf
 sanct voa heman a pan ganat
 dre patrice e proficiat
 ezeo sanct mat hegarataff
 En abatti ez studiaff
 pret eo e berr e enterraff
 hac ez gourchemennaff affet

dre mazoa vaillant ha santel
 dre testeni celestiel
 haff cuff ha vuel reulet.

*Fratres, Canonici, Presbiteri,
 Nobiles, &c. simul.*

Rac se hastomp na tardomp quet
 pan eo deomp cren gourchemennet
 gant an roe parfet a credaff."

Page in
 the Text.

The first person who appears is

- 3.¹ *Deus Pater*, who instructs an angel to go immediately into the world, find Patrick, and order him to quit the place he then inhabited, and go with joy into a far country (Erin).
 "In 30 years from this time, St. Dewy will be born: it is predicted that he will be begotten here."
5. *Angelus ad Patricium* announces his message to Patrick.
 "In 30 years a Saint will be born here, who will come into the world full of knowledge."

¹ The paging marks the French version, and is in alternate numbers, because the Breton text occupies the opposite pages. Wherever it has appeared to us as likely to be useful, we have introduced the original Breton. The little bars between the phrases mark the commencement and termination of a line in the original poem.—R. P.

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the Text.

Patricius consents to go, but with a very bad grace, almost rebelliously. "To send me fasting to make room for some one who will not arrive these thirty years!"

7. *Deus Pater* sends the angel a second time "to Patrick, the pure, who is in trouble; speak to him clearly and as a friend."

Angelus says to Patrick, "thou shalt be an apostle and the first to teach in that Isle" (te vezo apostol ha pen—do quelen en enesen man).²

9. *Patricius* accepts the mission, and says that he "will cross with honour the salt sea;" and that it is time to "hire a ship and active sailors to conduct him to Hibernia and take him from 'la Bretagne'" (don conduy en Hibernia—ha maziff deia eux a breiz—euit prezec breman an feiz—hac un locman reiz don treiza).

Runiter senex incipit, and without any pause or introduction, change of scene or indication of the absence or presence of St. Patrick, complains of his infirmities, and says that he must die.

11. *Mors*, "It is I, not to be doubted, Death, who came through Sin—I am Death, without any lie, in this valley—Poor or rich, not one remains; I favour none, and, myself, I kill all men I am a being without reasoning; with my scythe I will astound thee" (*Runiter*).

Runiter prays for pardon of his sins, and for protection against evil spirits.

(*A passenger*), "I see a most hideous dead body, I will examine it, strip it, see if there be any gold or silver about it, and then bury it."

(*Patrick*), "I see clearly, in my mind, that a man was sometime buried here. I think, about 15 years ago I pray God, true King of the world, to raise him up and grant him a new life."

In the text all this is under the title "*Runiter*," without any interruption. The words "*passenger*" and "*Patrick*" are introduced into the French version only.

13. *Patrick* commands him (*Runiter*) to arise, in order to travel and preach the Faith.

Runiter resuscitatus, says, "during fifteen years have I been all naked and stretched out; belly and back all perished

² "That Isle" is without any antecedent; but it can only intend "Hibernia," mentioned in the next page (9) by St. Patrick himself.—R. P.

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the Text.

- and entirely rotted away By thy prayer
 God has raised me up I will follow thee as my father
 and patron, and by the Grace of the Son of God, true King
 of the stars, I will gladly make the voyage to Hiberdon³
 (da Ynerdon).
15. *Nauta* appears, and begs them to make haste and embark.
Patricius ad Runiter, "Come joyfully, Runiter, come with
 me to Hiberdon" (Hiberdon).
Runiter expresses his readiness to go.
Nauta, "Here you are in Hibernia (in Hibernia), in the
 little Isle of Rosina" (en enes clos hanuet rosina).³
17. *Patricius* gives the sailors his blessing.
Nonita vovendo prays earnestly to God. "I feel myself
 strongly inspired, and my white angel counsels me to become
 a Nun I go in the first place to salute the *Abdess*
 with respect I will go often to the monastery."
19. *Abbatissa ad sorores*, "I see a young maiden who appears
 to me a virgin, and who comes often to our house—I will
 endeavour to learn why she comes."
Nonita salutando Abbatissam, applies for admission into the
 house.
21. *Abbatissa*, "There are in this house a thousand cares and
 troubles—To be a Nun in this convent you must renounce
 the world and live in Chastity—abandon father, mother,
 relations, and all others of every condition."
Nonita readily accedes to all. "I here engage, before you
 to obey punctually all your commandments."
 (*The Abbess*,) "According to our rule I must convoke
 and consult the Chapter I must take advice
 of all and every of those who are in the house—Wait
 then until I have reported," &c.
23. (*Vadit ad capitulum*.)
 "Sisters approach and listen." She then recommends her
 charge and demands consent.
Sanctimoniales accept her.
25. *Abbatissa* goes to introduce her.

³ This is the first of those changes of scene and locality which occasion the confusion noticed by the Abbé Sionnet in his Preface, pp. xxvii.-xliv. Here we have the little "ISLE of Rosina," on the coast of Ireland. The "Vita Sancti David," quoted in the Preface, p. xxxi. says, "tandem ad locum qui *vallis Rosina* nominatur," &c., evidently in Wales; and the legend at St. Divy (la Forêt) runs, "angeli jussu *rhosinam vallem* dimittit tandem Hiberniam."—R. P.

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the Text.

(ad Nonitam eam introducendo), "Come with me holy maiden," &c.

Nonita ad Abbatissam, "I have vowed myself to the service of God"

Abbatissa ad Nonitam, "Since such is your vocation, strip yourself of all your worldly garments; it will be glory and profit to you—Your body will be re clothed with honours, and
27. then we will proceed to the object of your desires—This is our rule: You must, without return, bid adieu to the world, to gold, to silver, to dress; abandon father, mother, all worldly concerns, your relations whoever they may be, and renounce utterly all the bonds of sin—You must fast, give alms, apply yourself to prayer before the King of Thrones, follow virtue, yield yourself to unbounded devotion, suffer continually as do the pilgrims, watch morning and evening without repose—You now understand well; let us to the conclusion."

Nonita expresses her joy, and promises to perform "all the duties that you have detailed."

Abbatissa, "Approach with merit and for your profit, *Nonita*—I give you my benediction without delay, and shall gladly clothe you with our habit—Observe our law faithfully, learn the Psalter and go the Mass."*

29. *Nonita ad seipsam*, felicitates herself on having attained her wishes, and repeats to herself her vows of piety and obedience.

Rex Kereticus, "Now let us to the chase, faithful servants of my court and palace: I am full thirty years old"

31. Since I am a great personage, a man of choice and quality in Keretic ('e Keritic'), which is doubtless a fine kingdom, let us be off, my good friends, to amuse ourselves. We must go to Demetri I have been warned, in a dream, to go this day, without fail, to hunt the wild beasts," &c.

An Huntsman (An Quiznesl) boasts vaingloriously of his skill in the chase; pursues the wolf and the hind.

Secundus, "My Lord, come boldly, and examine a forest near the sea, we shall there quickly find some game."

33. *Tertius*, a third boaster, who is "cruel and mortal hard for the wild boar."

Quartus, who chases the hare and the fox.

Primus invites the party to make haste. "Let us go to the glade to seek the fallow deer. 'Tis a pity that we have no nets."

* The Abbé Sionnet, Preface, p. xliii., refers to the want of ceremonial in Wales. The Bretons would follow the same practice.—R. P.

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the Text.

Secundus calls upon his lord to be alert and "go to the wood to seek the venison."

35. *Rex*, "I have prepared banquets at Demetri I will assemble in my territories chosen men, men of quality and power Let us go and provide venison and take game, without damage to any one."

Nonita, "I am going to the Mass, which I shall hear in the white church."⁵

Rex, "I perceive a young maiden go and fetch her"

37. *Nuncius regis ad Nonitam*, "Mademoiselle (Huy demesell)," &c., invites her to wait upon the king.

Rex ad Nonitam, "Blooming, courteous, sweet and gentle maiden; I offer you my respectful salutation—I bow before you, for I see you beautiful and holy."

Nonita, "Although I am here upon the road my parents are honourable and high-born, of a noble and wealthy house, 'de la Bretagne' (tut fier a britonery). Leave off your jests

39. and manners, behave yourself honourably; come to the convent and act like a king."

Rex invites her to yield to his wishes.

Nonita ad regem, deprecates his intentions.

Rex ad Nonitam, re-urges his suit.

41. *Nonita* prefers death to dishonour.

Rex eam violando, forces her.

Nonita ad seipsam, "My adventure is of the strangest;" laments her disgrace.

43. *Rex pœnitens*, repents of his crime. "In this very place, as was foretold, I see two stones under which she may hide herself in her trouble, she who was so holy."

Nonita prays to "the true King of the world" "I believe indeed—that I am enceinte O Virgin Mary, I supplicate thee instantly, when the time shall arrive for me to bring forth a child, to pray thy son Jesus, that I may lead my child to good; that he may be upright in the country of the Bretons" (ha guirion e bro bretonet).

45. *Unus ex comitatu regis mirando*, speaks "of the miracles

⁵ The *Archæologia Cambrensis*, Third Series, ii. p. 251, speaks of the monastery of St. Paulinus at the "White House on Tave" (Ty-gwyn ar Daf). We have a note that Howel the Good had a hunting seat here, called the "White House," because it was built of wattles, as probably was Paulinus' Church, in common with the Welsh and Breton churches in general—*infra*, pp. 51 and 109.—R. P.

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without parallel which have happened in this place, in this valley"

47. *Secundus*, "Now it is evident that the little child has been foretold; he has been formed contrary to the state of nature."

Tertius, "This is, in the sight of men, a pure miracle: behold! two great stones, I assure you of it, which have providentially appeared when the Nun was violated, against her will, and became enceinte—They rose here to hide her shame."⁶

Alter, "This fruit has been foretold to give protection to the land and bring it joy."

49. *Ambrosius Merlinus*, "It is I, Merlin, who have foretold that there will be born a little child, who will be very holy in the country of the Bretons (santel meurbet e bro Breton) a man full of grace, who, in after time will become a prelate When his innocent mother shall go to the preaching, the stupefied preacher will not be able to utter a word In vain will he endeavour to speak, not a word will proceed from his mouth—When he shall one day come into the country of 'Bretagne' (e bro Bretonery), he will be a treasure for all Christians; through him great joy and much honour will come upon the Armorican nation (ha cals enor de cosquor armory)."⁷

Nonita prays, "Oh! Lord God, my true King and Father

51. *Legenda*, "to be read"—"I was not used to approach men," &c.

Sanctus Gildas, "It is I, Gildas, who am going to preach zealously a sermon carefully extracted from the Gospel; I will explain it to all the world, and to each person in particular, as far as I am able, according to the Testament—In the white church,⁸ where is the feast and the pardon,⁹ according to custom, come and attend with reverence at Vespers and Mass, to learn from the Gospel, and to read the commandments of God."

53. *Rex Trisinius incipit*,¹ "Let us go early, my good children

⁶ These stones have a very druidical air, and are repeatedly noticed.—See Preface, p. xii. n. 2.—R. P.

⁷ See Preface, p. xi. n. 1.—R. P.

⁸ See p. 35, *supra*, n. 1.—R. P.

⁹ With a view to dates, it might be useful to ascertain when the word *pardon* first came into use, in order to signify the celebration of the feast day of the patronal saint.—R. P.

¹ "In the MS. *Mystery* (the *Buhez*), the king is called 'Trisinius;' 'Trifunus,' by Caradoc of Lancarvan, more correct in

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the Text.

to listen to the laws of Baptism, to offer up our prayer with attention, and to hear the sermon."

Primus filius regis, "Let us go since it is the pardon."

Secundus, "We will listen with attention"

Nonita eundo ad ecclesiam, "I will go often to the Churches I will remain at the bottom of the Church, and will place myself behind in order to hear the preaching

55. I dare not place myself higher up it is clear that I bear my creature Behind the pillar² they will not perceive me."

- Sanctus Gildas*, "True Christians here assembled, let us pray God, true King of villages, (dan ploueuou) to give us his Grace without fail in this valley—to me, to preach according to my desire and His will, and to you to listen with attention, by the most perfect grace of the Holy Spirit—Let us lift up our eyes and affectionately salute, gentle and simple, all together and each one in particular; let us now salute with all our heart and without hesitation, the good Mother, the beloved
57. Virgin Mary; let us tender her our homage with faith, in offering her an *Ave Maria*."³

Nonita, in the church, prepares to listen.

Rector interrogat Gildas cur non potest prædicare.

Gildas, "A suspected person is at this moment listening to me; he is in the church Leave me here Later I will try to preach—Remain without till I see what prevents me."

59. *Rex et alii*, "Let us all go out together; Clerks and priests, let us go out."

Nonita manet in quodam angulo, "I will remain and see what will be done."

Gildas, "I know not what is come to me to-day; I can say nothing, I cannot preach—Some one must be hidden amongst us—I conjure him that immediately and without delay."

this respect than Ricemarch," says the Abbé Sionnet, in a note on the word *tyrannus*, in sec. 3, c. i. of Ricemarch's *Life of St. David*.—See Preface, p. xxxiv. n. 1. But, both there and in our Mystery, *Tyrannus* was an enemy to God and the saint, *infra*, p. 87.—R. P.

² The word *pillar* would imply a church of stone.—R. P.

³ "Ave Maria." In the Preface, p. xlv., the Abbé Sionnet suggests that these words may be an interpolation, but without saying why. When was this formula first introduced?—R. P.

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the Text.

Nonita, "I had remained alone in order to listen to thee in secret."

61. *Gildas*, "True and courteous Nun, I order you to retire until you may return and find me."

Nonita obeys.

Sanctus Gildas then recalls the congregation, and exhorts them on the following subjects:—

- | | |
|----------------------------|---------------------------|
| 63. Hortatio de Charitate. | 69. Hortatio de Avaritia. |
| 65. de Fide. | de Luxuria. |
| 67. de Peccato. | 71. de Irâ. |
| de Pœnitentiâ. | de Gulâ. |
| de Sacramentis. | de Invidiâ. |
| 69. de Superbia et ejus | 73. de Accidia. |
| speciebus. | de Articulis Fidei. |

Rector, Rex, atque alii, re-entering, inquire what has happened.

75. *Gildas*, "Gentlemen of the sword and church, and all you good Christians, I have now the true means of declaring to you why I could not fulfil my mission, nor pronounce a word, why I was obliged to fail in my promise—a Nun, it must be said, was resting herself here; she was all in tears and is enceinte; she bears within her a worthy child, greater in every respect by his wisdom than I shall ever be."

Gildas ad Fabricum, instructs him to go and fetch her.

77. *Fabricus ad Nonitam*. He invites her to return.

Nonita consents.

Nonita ad Gildam, salutes him.

Here the MS. appears to have been in part illegible.

Gildas makes her welcome, "Thy pure son shall be chosen to conduct and govern the inhabitants of 'Bretagne.'"

79. *Gildas ad plebem*, explains why he could not preach. "This maiden, who is a Nun shall bring forth a little child for this country. God has accorded to him in these parts, the privilege of government for all 'Bretagne' as predicted, he has been predestinated, by Divine Grace, before the beginning of the world, (believe it firmly) to direct the Breton nation, and to raise the state of the Prelates; and he will himself be a prelate full of zeal."

81. *Legenda*, "Adieu good people of every estate, I now leave you under the care of this infant who is conceived—I shall no longer remain here—This child is sent (you may believe me) to instruct you in this island."⁴

⁴ See Preface, p. xliii. and *supra* 15, n. 1.—R. P.

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the Text.

Nonita, "Good Jesus, I thank Thee. May I, Nonita, be soon delivered—Virgin Mary, I pray thee."

Rector mirando, confirms what Gildas has said.

83. *Rex Trisinius* expresses his astonishment that Gildas should leave them in the hands of an unborn infant, though announced by an angel.

Primus Magus, "I am assuredly a magician, and I shall presently see before me the thin and weak devils, when I read the writing of Python, and, to the astonishment of all the devils, practise hygromancy."

Secundus Augur, "I am considered as an augur, and honoured as an enchanter—I am a great soothsayer—I will prove it by aruspium, by præstigiæ, by geomancy, by hydromancy, and by pyromancy."

85. *Tertius Magus*, "A better will not be found than I, and I will shortly prove it—I who am learned in charms, in the thousand chances of spatulamancy, in the means of deceiving, in sorcery—I will prove it, without lying, before two days are run out."

Primus Magus repeats the prophecy of the birth of David. "I see by divination that he will persecute Beelzebub, that he will ruin our craft—I see by the spot, the place, and the manner, that he will be born in the Breton country—Let us endeavour, by necromancy, to turn it to our profit."

Secundus Magus predicts that they shall all be lost "he will nullify our writings," recommends killing him.

87. *Diabolus*, "I am the great Devil, the wicked imp—Go, wicked one, go to the Tyrant and inspire him with envy and malice against the child."

Tyrannus loquitur urges every means to destroy the child.

89. "Make use of invocations and conjurations to your wise devils; order them with assurance by necromancy; procure for yourselves an audience by geomancy, to know if this pretender will be born, without delay in this 'Bretagne'" (ac eff reiz en breiz man—a deuhe hep ehan—da bout aman ganet).

Primus Magus informs the Tyrant that the child will be born in "Bretagne (e bro Breton)," and will triumph.

Secundus Magus, "In my study and in my vision was a cruel blazon (cruel me guelas vn blason). My opinion is that this announces that he will be born by an order, and that he will be a Saint above all."

91. *Tyrannus* swears "by God and all that is sacred" that he will watch for and kill him.

Nonita prays to God and the Virgin Mary to be transported

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immediately to the "other side of the water"⁵ I am sore in pain; I cannot pass to the other side."

93. *Tyrannus* sets himself to watch, and vows that if a Nun enceinte passes he will harm her.

Nonita sees "cruel men in the distance," and prays to God and the Virgin.

- Tyrannus*
95. *Secundus Tyrannus* } are all driven off by a terrible tempest.⁶
Tertius Tyrannus }

Nonita pariendo, In the pains of child-birth she addresses her prayer to "Jesus the blessed Son of Mary, and to the beloved Mother of Jesus—There is not either woman or mid-wife to assuage my pains—Near this stone, which has appeared in my greatest straits. I must bend on my two knees."

97. *Nonita*, "My two white hands resting on this stone divide it in two, in order to relieve me from my pains—It becomes soft as by a miracle, and like wax." She expresses her joy and gratitude at being delivered of a boy, and goes to a house for help to have her son baptized.

99. *Hospes* invites all in company to go and assist at the Baptism.

101. *Presbyter* welcomes them, "He (the child) will be a valiant, prudent, and holy man in Lower Brittany—(ha den vaillant prudent santel—é breiz ysel huy a guelo.⁷ But there are here neither frogs nor a drop of water."

Miraculo fons nascitur

Sees the fountain and prepares to baptise the child.

103. *Benedictio aque baptismatis seu fontis.*

The Priest blesses the fountain in the name of the Father, the Son, and the Holy Ghost, and invites those present to follow the child in pomp, "and thou, blind man, since thou mayest take of this water, and doubt not, it will give thee strength and power to be healed."

Patrini avow their faith and renounce sin.

105. *Presbyter*, "Devy, I baptize thee with a pure faith, in the name of the Father, and then of the Son, and of the Holy Ghost also, that thou mayest be worthy and without spot until

⁵ "The other side of the water." This wish to return home is unnoticed by the Abbé Sionnet.—R. P.

⁶ We, probably, here see the Druids represented by the Tyranni and the Magi; the stones have been before noticed.—R. P.

⁷ The Abbé Sionnet doubts whether "e breiz ysel" is not an interpolation, and whether it bears the interpretation given to it.—See Preface, pp. xliii. and xliv.—R. P.

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the end, and that thou mayest be renewed without defilement or reproach. Amen."

"Devy mez badez gant fez net	ha maz vizi din ha dinam
en hanu an tat an mab apret	beden finuez ha neuez flam
hac an glan speret apret plen	hep quet anam na blam amen."

Baptizatur.

"Keep the white livery around thy neck, and a lighted taper in thy hand, to reign for ever in the house."

Pausa.

Cæcus comes to wash his eyes:

Et lavat oculos, and is healed. "I will honour my Godson."

107. *Alter sine naso et oculis*, presents himself at the fountain

.

Et lavat oculus et nasum, and is restored.

109. *Presbyter seu Episcopus* speaks of the child's education "in the place called Ruben."⁸

Nonita also speaks of his education. "He must be sent to *Paulinus* without delay, in order to render his adventure perfect."⁹

111. *Nonita ad filium*, "My Son Devy, let us go quickly. I am about to confide you to a good master."

Davidagius ad matrem, avows his readiness to obey.

Nonita ad Paulinum, introduces her son to him to be instructed in things divine.

113. *Paulinus* welcomes them both. "I will make him a Clerk to preach every sort of reading—That he may be wise and versed in the Holy Scriptures we will make him learned in Theology."

Magister ad Davidagium, invites David to remain with him.

115. *Davidagius* avows his love for his master and all in the house.

Nonita takes leave.

Davidagius bids her adieu.

Paulinus also bids her farewell. *Tenet scholas*, "Children

117. I think that it is time to translate, construe, and read with care."

Davidagius expresses his intention to study immediately;

⁸ In p. xxxv. n. 1, of the Preface, it is said, "Our MS. writes 'ruben,' which should be *rub hen*. *Hen*, signifies old; *rub* is the abbreviation of the Latin word *rubus*. *Vetus rubus* is the exact translation of the name *Meneu*, which had been given to this place by the inhabitants of Hybernia." See also Preface, xliii. n. 1.

⁹ *Id.* n. 2.

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"that I may understand my lesson which has been revealed to me from on high."

Primus discipulus sees a white dove hovering over Divy and instructing him.

Secundus discipulus expresses the excellent qualities of Divy.

119. *Davidagius*, "I will remain here; I should do no more with kindred scholars who are brave folk, in Languen Wmendi, at Immy, where there is a good study.¹"

Paulinus complains of his misfortunes. "I am blind, paralysed, and giddy—For these ten years I go from bad to worse—" begs his scholars to give him "their benediction, and their prayers with reason—Make the sign of the Cross on my face to restore it to its former state."

121. *Primus discipulus* } make the sign of the cross as desired.
Secundus discipulus }

Tertius discipulus does the like, "and with reason on the Veronique"² (an beronic).

Paulinus calls for Divy.

123. *Primus discipulus ad Davidagium*, prays him to come.

Davidagius attends the call, with great humility.

125. *Cui Magister Paulinus* addresses himself and says, "Make twice the sign of the Cross, as it ought to be, on my disfigured visage, that it may be refreshed by thy prayer."

Davidagius invokes the Trinity that sight may be restored.

Paulinus blesses God, and proclaims that his sight is restored.

127. *Conjux* laments the loss of her flocks, "all dead miserably."

Maritus determines on going to Divy.

129. *Maritus* (to Divy) makes his complaint and prayer to Divy.

Davidagius prays the "Lord, Creator of the stars," to restore the cattle to life.

131. *Resuscitantur animalia.*

Maritus glorifies St. Divy, "Blessed be God, true King of the World, and also the Saints, do you hear?"

¹ Preface, p. xxxv. n. 2. According to this note the "Languen Wmendi à Immy" of the translator is probably the Isle of Wight. He cites Usher. But the translation does not render the *whole* of the Breton text, which runs "*in the island*," thus, "EN ENESEN languen wmendi—e jmy." We borrow our translation of *en enesen* from other parts.—R. P.

² Veronique—an beronic. The Preface, pp. xxiv. xxv. says, that "Beronic," a word borrowed from Low Greek (Ducange's *Glossary*), means "pearl, or web," in the eye—the gummy film which covered the eye of Paulinus.—R. P.

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- Nonita*, left alone, determines to pray to God, and perform all the duties of religion—and to live on bread and water.”
133. *Rector seu Parochus*, invites the people “to confess and keep a good Easter.”
- Nonita* goes expressly to confess and receive absolution.
135. *Ad Presbyterum*, prays for Absolution, and then to receive the Sacrament.
- Presbyter ad Nonitam*, “Take the body of God without difficulty; I administer it to you without hesitation.”
- Nonita orando*, “Benediction entire to the Trinity. I will commence my hours and pray earnestly for the dead. I will tell over my chaplet with care.”
137. *Deus Pater ad Lethum*, “Cold Death, I expressly order thee to go without delay, and without reposing thyself into the world—Bring to me *Nonita*.”
- Nonita*, oppressed with old age, expresses her readiness to die—desires Extreme Unction.
139. *Nuncius ad Curionem*, says he will “even run” for this purpose. (*Nuncius ad Curatum*, “Good day, Monsieur mon Curé, (Bon iour assur mautron cure,) come quickly to *Nonita*.”
- Parochus* calls on his Priests to accompany him.
141. *Presbiteri*, “We will all go, holy folk, to see the true Breton Sainte” (an *guir sanctes Bretones* expreset).
- Curio* calls on *Nonita* to explain “clearly the nature of her illness, her disquiet, and her state.”
- Nonita sine cantu* requests Extreme Unction, at the hands of the “White Priests.”
143. *Pr. sil.* (“The priest in a low voice”), promises to do all in due order. “Prepare your testament whilst you are yet in this world; regulate it I beg you—Make it now in our presence.”
- Nonita*, “I give my soul to God, true King of the world—I pray that my body may be laid in prepared ground—that the poor may be relieved—that there be peace in every estate without dispute: I ask it of every one.”
145. *Mors eam occidendo*, “It is I Death in this valley, who, myself, kill without pity all that have birth in this world, simple and gentle, men of the church, citizen and peasant; I punish them all after my fashion—I carry on my trade without opposition.”
- Et occidit*, “Your time is come to die. I do not act disloyally to any one—I will strike you on the forehead—take this assured blow to your heart.”
- Deus Pater in paradiso*, orders His “angels pure” to fetch *Nonita*.

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147. *Angeli* invite to come and find the Trinity.

Et portatur ad paradisum, "Come to the celestial court, to the highest Paradise."

Vicini, Presbyteri et alii, propose to make "a new tomb and to bury her with pomp."

149. *Presbyteri et Clerici*, "Between these two great stones, and yet a little higher let us seek a heavenly spot, worthy of respect, a place handsome, pleasant, and agreeable—It is situate in the land of Rivelen. . . . This spot is called—'The house of the deliverance'—They have there erected for her a pious house; where prayers will be offered up—This house which is consecrated to her is called Dirinon—A chapel has been made of it, a complete church and a parish. . . . Let us here inter the pure body of the Nun, near the Armoric sea,³ in view of all the world—In this desert spot was she separated into two parts; her pure soul is gone to be united to God, true King of the stars, and her body is interred between Daoulas and the town of Landerneau."

151. *Sequuntur post mortem miracula*.

Senescalus, "I am the Seneschal, the man of the law—With my wand I guard from vexation and scandal all honest folk—I support with honour my majesty—As to malefactors and blasphemers I know well how to correct them—Therefore, Sergeants, I pray you, to publish in one troop (banden) the 'Grands Plaids,' the laws, so that every case may be explained, and to give notice in writing that all may attend on their days (aux jours)."

Notarius et Apparitor proclaim the Grands Plaids. "Let him who has a cause draw near."

Notarius citando homines, "Thou, Henry (herri); and thou, Julian; and thou, Rivaël (riuoall); and thou, Alan; and you, Morvan and Teophany (Moruan ha tephany): your adjournment is arrived, on the subject of the days that you expected."

153. *Judex*, "My memorial (memoire—memor) is a sharp sword—on my seat is good justice—There is a no dishonour for me if I wear a sword on each side—a good Judge is doubtless a Knight between the watch towers (guerites)."

De gladio. He then explains, at great length, and somewhat vain-gloriously, the symbolism of the sword. "Every fine sword should have two edges and two blades (plats), a

³ The roadstead of Brest. The elevated and commanding position of Dirinon, and especially of its elegant steeple, exposes it to the "view of all the world." Of the "Rochers de Quillien," and the Druids, we have spoken before.—R. P.

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cross and point:—In the first place the point signifies that every man of power—every upright Judge should be pointed as regards suits of law—render justice righteously, and fulfil his functions without malice—By the first edge is signified, that without changing one word the Judge should execute his office to the full. The second edge by true mandate indicates that the Judge should, to the utmost, succour
155. and sustain the poor, summer and winter, without fear, and not deceive or oppress the strong—The hinder blade denotes that the Judge should be deaf toward many, without being credulous of their enchantments—not to be impartial would be a fault:—The other blade signifies that, in public, he ought to be, this first day, gentle and humble as before, keeping ever in the straight path, without oppressing his neighbour—The Cross, when borne, shows us that we must have Faith, and be good and firm at the first chant (chant), and deceive no one—The ornament place for the hand serving to sustain the effort, signifies that none should be inconsistent, nor suffer wrong to take place of right, nor that the rights of others be attached—that every insult towards him should be resisted, even to finishing the aggressor. “The excellent pommel is a witness evidently signifying that honest folk should be
157. prudent, constant, and very valiant, without obstinacy—I will do nought else whilst I remain, with turning aside in any fashion—I have long applied myself to render justice and good right and to be humane—Let us hold the court honestly, advocates, gentlemen, and you notaries, let us act with all truth and loyalty, let nothing arrest us, neither with regard to the great nor to the humble.”

Et vocantur.

Primus advocatus, “Call Henry and Julian.”

159. *Secundus advocatus*, “Here they are.”

Primus advocatus, “Show us your book Henry.”

Secundus advocatus, “Here it is under seal.”

Primus advocatus, “There should be ten crowns here, which remained in the hands of Julian—Hast thou brought them?”

Julianus, “On my Faith I have them not.”

Primus advocatus, “If he lie, could’st thou prove it?”

Henricus, “I could not; I lent them privately, in a country church—I delivered them to him on his oath—I have consecrated them to the Sainte—I would that we went to her tomb.”

161. *Judex ad Julianum*, “Would you swear that you have them not?”

Julianus, “Yes, on the moment, without hesitation.”

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Judex counsels Julian to be cautious, and then calls on both "to swear on the tomb of Nonita."

Julianus, "I swear this moment, whilst bending over the tomb of the Saint, that I never had any crowns from Henry, and that I do not defraud him."

163. *Et recedit*, retires towards his house but is death-struck.

Et Moritur subito.

165. A similar scene now takes place between Rigoal and Alain,

167. the former owes the latter a full bushel of clean barley—Rigoal swears, holding his hand on the tomb, and is stricken with grievous bodily paralysis.

169. *Morvan* claims of *Theophany* a certain weight of flax to be spun, which she denies—He has no proof, and calls on *Theophany* to swear "upon the coffins on the relics, without lying."

171. *Theophania perjurando*, "I now swear by the Sainte and on the tomb of the Nun," &c.

173, 175. *Dolendo* confesses her perjury, on feeling herself suddenly afflicted with disease.

The Abbé Sionnet believes this part of the *Mystère* to be original.—See Preface, pp. xli. xlii.

SANT DEVY. LIFE OF SAINT DAVID.

Nunc de Sancto Davidagio.

177. *Davidagius*, "Lord God, Creator of the stars. I desire to be a Priest. and to be clothed after the manner of the Church. I go to present myself to the prelate."

179. *Ad episcopum*, he salutes the Bishop, and says he is come on purpose to see him.

Episcopus ad Davidagium, welcomes him, and desires to know his request.

Davidagius desires to be made a Clerk, and to be consecrated without delay.

Episcopus, "Let us go to the Church, that thou mayest be, Acolyte, Sub-deacon, and Deacon in time.

181. *Davidagius* promises to follow what is required.

Episcopus consecrando, "Take now the complete dress: take the cruets, the keys, and the shining chalices." Consecrates him as Priest.

Et fit Presbyter, "I anoint thee cheerfully with this oil; the prediction is fulfilled."

Davidagius invokes the blessing of the Trinity on the Bishop.

183. *Primus Canonicus urbis Legionum ad eligendum episcopum*.

"The town of Leon, (Kaer a legion) Sirs, is at this moment

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in deep mourning. Our Archbishop (archescob) is unhappily dead." Calls on them to elect another.

Secundus Canonicus dictæ urbis, "Let us elect the blessed Divy, foretold by Patrick. he would certainly be proper for an Archbishop."

185. *Tertius Canonicus*, "It is time for us to go to Menevia (Menenian) to fetch him. Let us go quickly to the Abbey founded by Patrick, as he foretold."

Et vadunt, "Good day, light and true joy in this Abbey. to speak in few words to Divy."

Hostiarius abbati meneni, invites them into the house.

Canonicus urbis legionum: salutes Divy and states their affliction, "the Archbishop is dead."

187. *Davidagius* salutes them in the name of the Trinity.

Secundus Canonicus informs him of his election.

Davidagius prays them not to elect him, "I will never consent."

Tertius Canonicus, "Leon, called the pure—City offers you its fine Archbishopric."

189. *Davidagius* still modestly urges his refusal.

Canonici, "You shall take it whether or not."

Et trahitur.

Alius archiepiscopus eum benedicendo, "You are my equal; take the ring and pastoral staff, and on your head the shining white mitre—I make you Archbishop."

Canonici, "Now let us rejoice—he will be good to increase the Faith in this 'Bretagne.'"

Davidagius, "This place has been predicted and destined for me I believe. I would desire ardently to remain at Menevia: it is a good place, and an Abbey which has been dedicated by Patrick." But there is no water, and he prays that rivers of water may flow.

Et surgunt fontes.

Miracula.

193. *Cæcus unus pro aliis* laments his blindness and infirmities; resolves to go to the "prelate truly grand."

Cæcus orando, prays Divy this year to look upon his affliction.

195. *Davidagius*, "May God, the true King of the World, heal thee."

Et recipit visum Cæcus regratiando.

Unus Claudus,

197. *Leprosus pro aliis*, } All call upon Divy and are healed.

199. *Febricitans*,

201. *Pauperes simul*, call down the blessing of God upon him.

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Legenda, "Obiit sanctissimus urbis Legionum archiepiscopus Davidagius in Menenia civitate intra abbatiam suam quam præceteris suæ diocesis monasteriis dilexerat quia beatus Patricius qui nativitatem ejus prophetaverat ipsam fundavit dum enim ibi apud confratres suos moram faceret subito languore gravatus defunctus est et jubente Malgone Venedotorum rege in eadem ecclesia sepultus. Hæc et quamplurima alia de libro qui de gestes regum britanorum nuncupatur de Sancto Davidagio et Sancta Nonita addidimus."

203. *Davidagius*, feeling his end approach, "I really think without hesitation that it is time for Divy to go away. I must make an end. in this place, in the town called Menevia." demands the sacraments, which are administered.

205. *Mors* makes a boasting soliloquy.

Paterfamilias, having two sick children, says that he will apply to Divy. Since he possesses wealth, he has pity this year "on you all—To those who are prisoners in this world, to those who are in need, advance of their ransom must be made."

207. *Mors*, "I am going by order of God, the true King of thrones, to surprise you with my staff—Do not trust to tomorrow. I can kill you with my rod."

Et occidit Davidagium, "And you, Divy, be not astonished—It will be useless to complain—Take a good blow without remedy."

Davidagius moritur, "My Lord Michael, thou and the Angels succour me—I have great need—O Lord into thy hands I resign my soul."

Deus Pater, "With Love my good Angels, in Lower Bretanny (e breiz ysel, *supra*, p. xlv. of Preface) with humility is dead, Divy—Go now with joy and melody, to bring Divy to the place without pain."

209. *Angeli representando animam in paradiso*, "Holy Divy, come to the place without pain."

Monachi in Abbatia lament the death of their good Archbishop.

Rex, "I, Malgon, King of the Venetes. desire that in his Abbey, he (Divy) be interred without delay."

211. *Fratres, Canonici, Presbiteri, Nobiles, &c., simul*, hasten to obey the order.

R. PERROTT.

Nantes, July 1, 1857.

THE CELTIC AND OTHER ANTIQUITIES OF THE LAND'S END DISTRICT OF CORNWALL.

By RICHARD EDMONDS, Junior, Esq.,

Secretary for Cornwall to the Cambrian Archæological Association.

CHAPTER VII.

Ancient British Villages—Churches and Dwelling-Houses, what originally—British Huts—British Villages—Old Bossulow—Higher Bodennar Cave—Boleit Cave—Higher Bodennar Crellids—Old Chyoster and its Cave—Remarkable Cave at Chapel Euny—Carn Yorth Circles—Conclusion.

ALTHOUGH the words *pro aris et focis* are so commonly used to express attachment to our churches and homes—the altar being the chief part of the former, and the fire-place of the latter—it has never, perhaps, occurred to my readers that, as a church was at first simply an altar surrounded by a wall, and covered with a roof; so a dwelling-house may have been originally nothing but a fire-place similarly enclosed. Afterwards a kitchen was constructed, the fire-place being at one end, as far from the door as possible. As civilization advanced, bedrooms and parlours were added. Most of the rural habitations of this district, sixty years since, might have suggested this idea; and, in many of our farm-houses and cottages at the present day, the fire-place at one end of the kitchen is the bare *earth*, (or “hearth” as it is now called,) 5 or 6 feet square, in the centre of which the fire is kindled, so that the inmates may stand or sit literally *around* it.

The *detached huts* of the Britons seem to have been generally mere oval or circular excavations, 3 or 4 feet deep, and 8 or 10 feet in diameter, edged with low walls of earth, or stones, upon which was raised a conical roof of poles, or branches of trees, covered with reed or turf. Remains of what appear to have been such huts are still to be seen in this district. But when granite slabs 3 or 4 feet long were at hand, they were set upright in a circular form on the unexcavated ground, to serve as walls

for the huts. I have elsewhere¹ described some of the latter kind of huts which I observed close to large ancient residences at Truen and Carn Kenidjack.

In this district also are remains of some of the *villages* of the ancient inhabitants. Thus $4\frac{1}{2}$ miles north-west-by-west of Penzance, and about two furlongs north-east-by-east of Ch'ûn Castle, are the remains of "Old Bossulow," which, although referred to in some histories of Cornwall, were never described until 1849. "On this spot," says Miss Matilda Millett, in the *Transactions* for that year of the Penzance Natural History and Antiquarian Society, p. 286, "may be traced the ruins of upwards of 30 enclosures, of a rude circular form, varying from 8 to 40 feet in diameter: some of the larger ones appear to have been originally divided and subdivided: the walls or hedges are composed of unhewn stones without cement, and vary in elevation from 5 feet to mere foundations. Not a vestige of iron or metal is to be found, nor the mark of any tool; there are no windows nor chimneys, and the entrances, where most perfect, are very narrow, averaging but 2 feet and a half." From the centre of one of these huts, earth and stones to the depth of one foot were removed, and beneath was found "a thin layer of unctuous black mould, in which was a small quantity of charred wood," (the stems of the furze or whins, *ulex Europæus*, which has always been the most common fuel here,) "a great number of burnt stones, and as many fragments of pottery as filled a small basin." In an adjoining hut, "a foot below the surface, some flat stones appeared to have been placed on the clay, forming a sort of rude pavement." To this account I will only add that many of these huts seem to have been built around a common central area. One such area, or enclosure, I particularly noticed, with a strong and well preserved entrance into it, 8 feet wide, facing the south-south-east. A well preserved and strongly made entrance into a

¹ Reports of the Penzance Natural History and Antiquarian Society for 1848 and 1849, pp. 246, 346.

second large enclosure is about 5 feet wide, and also faces the south-south-east. Of similar enclosures I shall have presently to speak.

Borlase notices the remains of another supposed British village in Sancreed, called the "Crellâs," 4 miles west-north-west of Penzance. Its site is immediately above the small village of Higher Bodinnar, or Bodennar, as it is vulgarly called.

"In the southern part of this plot," says that author,² "you may with some difficulty enter a hole faced on each side with a stone wall, and covered with flat stones. Great part of the walls, as well as covering, are fallen into the cave, which does not run in a straight line, but turns to the left hand at a small distance from the place where I entered, and seems to have branched itself out much farther than I could then trace it, which did not exceed 20 feet. It is about five feet high, and as much in width; called *the Giants' Holt*."

Borlase imagined this cave (which is now completely destroyed) to have been a private way into the supposed British town or village; but it seems more probable that the cave itself was one of the dwellings. Within an adjoining enclosure, as ancient perhaps as the village itself, my nephew when with me found, in a mole heap, a fragment of the upper part of a vessel of coarse dark pottery, the diameter of the vessel (judging from the fragment) having been about 12 inches. The top, which is much thicker than the rest, has a flat brim projecting horizontally over the outside: it is without ornament, and has no glazing; but the outside is partially coated with a black polish, proceeding apparently from the pulverizing of some particles of its substance, by the friction of a rope used for its conveyance.³ This discovery of ancient pottery, on what Borlase regarded as the site of a British town, tends to confirm the conjecture of the learned antiquarian.

A cave still perfect, similar to that described by Borlase,

² Antiquities, p. 273.

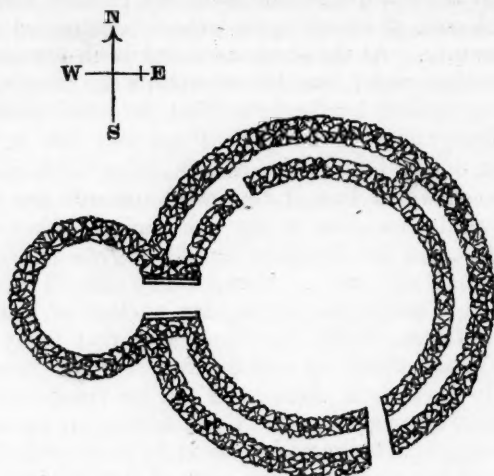
³ The fragment is now in the Museum of the Penzance Natural History and Antiquarian Society.

is on an eminence in the tenement of Boleit (Boleigh), in St. Buryan, and about a furlong south-west of the village of Trewoofe (Trove). It is called the "Fowgow," and consists of a trench 6 feet deep and 36 long, faced on each side with unhewn and uncemented stones, across which, to serve as a roof, long stone posts, or slabs, are laid, covered with thick turf, planted with furze. The breadth of the cave is about 5 feet. On its north-west side, near the south-west end, a narrow passage leads into a branch cave of considerable extent, constructed in the same manner. At the south-west end is an entrance by a descending path; but this, as well as the cave itself, is so well concealed by the furze, that the whole looks like an ordinary furze brake without any way into it. The direction of the line of this cave is about north-east and south-west, which line, if continued towards the south-west, would pass close to the two ancient pillars called the Pipers, and the Druidical temple of *Dawns Myin*, all within a half of a mile. Borlase, who noticed this cave, gives a full description of another ancient cave close to Pendeen House, in St. Just,⁴ and says that many other caves of descriptions not very different from the preceding were "to be seen in these parts" in his time, and some had been destroyed by converting the stones to other uses.

The ancient dwelling-place next to be described may have been the most *northern* part of the British village at Higher Bodennar, called the Crellâs, referred to by Borlase, and if so, it may be a fair specimen of what the rest of the village now destroyed had been; for the cave which he saw at the *southern* end of the village, as already described, was evidently of a very different character from the buildings of which it chiefly consisted. This dwelling-place, of which a ground-plan is given below, consists of two circular or oval enclosures, formed by very thick, low walls, covered with furze. The smaller enclosure, extending internally 21 feet from north to south, has no opening except into the larger. Inside, and

⁴ Antiquities, p. 274.

concentric with the larger wall, is another wall, with an intervening ditch from 4 to 5 feet wide. This ditch, when roofed and divided into apartments (by transverse walls), may have been an habitation for a large family, while the grass plot in the centre (about 40 feet from north to south, and 36 from east to west) may have served for the recreation of its occupants, when not required for their cattle. One of the transverse walls, dividing the



Ancient Dwelling at the Crollas.

space between the two concentric walls into apartments, may still be seen, 4 feet thick, and in good preservation, opposite the only entrance from the external grounds. Other transverse walls may have been at the sides of this entrance, which is about 6 feet wide, faces south-south-east, and is nearly at the bottom of the lower or larger enclosure. This entrance leads straight through the outer and inner walls. Borlase speaks of a similar passage through *both* walls on the northern side also, but there is no opening in that direction, except through the inner wall into the space between it and the outer wall. There were probably other similar entrances into the spaces

between the two walls, but now too ruinous to be distinguished. The descent from the small enclosure on the west, into the double walled green area on the east, is by a passage, 6 feet wide, leading between two large slabs, still standing more than $4\frac{1}{2}$ feet above ground, with their edges east and west. This higher enclosure, and the space between the two walls of the lower one, would, when roofed with branches of trees, and covered with turf and furze, have formed an excellent hiding-place, as well as a dry and well sheltered habitation. The upper enclosure might have been occupied by the proprietor's own family, and the roofed ditch, between the two walls of the lower enclosure, by his servants. Above and adjoining the higher enclosure is a large green terrace, used probably for recreation, or as a fold for cattle. The name *Crellás*, by which these remains, or the site on which they stand, are called, is evidently a corruption of *Cryglás*, by the common practice of rendering the *g* mute as in the Italian, of which we have an example in *Marghasion* being always called *Marazion*. Now *Cryglás* is the name by which the remains of a neighbouring ancient village at Truen⁵ are called, and signifies "a green hillock, or barrow," which would have been the appearance of these ruins at a distance, by reason of the furze, broom, or other evergreens, with which they were concealed. Borlase considered these circles a place of council, the upper and smaller one being exclusively for the king and his nobles.⁶ But I have always regarded them as an ancient British dwelling-place, although, when I first described them in 1848,⁷ I was unaware of any similar remains in this neighbourhood. Last year, however, I saw for the first time the remains of an ancient British village, with dwellings constructed upon a very similar plan, as will appear from the following description.

Exactly 3 miles north of Penzance, and a quarter of a

⁵ *Truen*, or rather *Tre wen*, is the Cornish for the "fair town."

⁶ *Antiquities*, p. 194.

⁷ *Transactions of Penzance Natural History and Antiquarian Society*, p. 248.

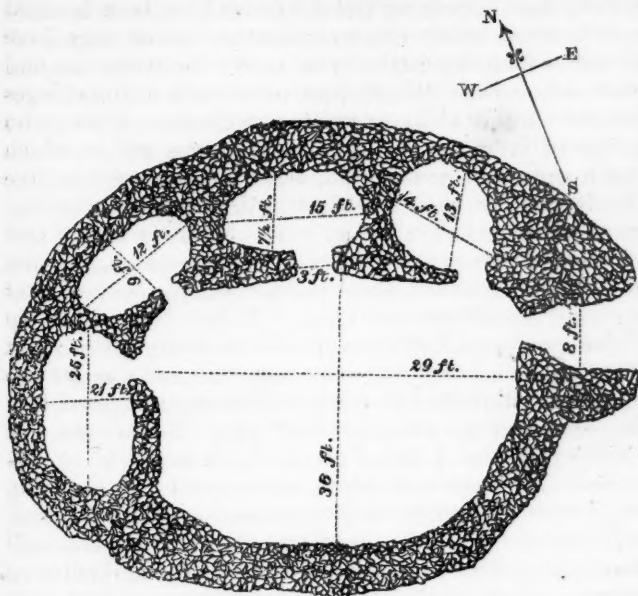
mile north of the village of Chyoster, on the southern side of a commanding hill, is an ancient village, which, being at present without a name, I will call *Old Chyoster*,⁸ It consists of a dozen or more oval, very thick and strong uncemented walls of stone, covered with turf, furze, and broom, having each only one entrance, rather more than 6 feet wide, and that generally from about south-east. Within and concentric with each of these walls, another stone wall was erected at the distance of 6 or 8 feet from the outer wall, and the space between the two walls divided into two, three, or more oval apartments, each faced up internally with a wall of rough masonry, and each having a doorway, between two and three feet wide, leading into the open central area. These separate apartments were probably (like the ditch between the two concentric walls of the Crellás) roofed with branches of trees, and covered with turf and furze.

The most perfect of these enclosures is correctly represented by the following woodcut,⁹ from which it will be seen that the entire enclosure externally (including the entrance) occupies about 90 feet from east to west, and 70 from north to south; the entrance from the adjoining grounds being as usual from about south-east, to admit the earliest beams of the rising sun during the winter half of the year. The height of that part of the wall nearest the hill-top is about five feet above the external ground, but the opposite part, on the descent of the hill, is not less than 10 feet, and is also much thicker, as is the case likewise with the corresponding part of the wall of the Crellás. The inner wall is built only on the northern and western parts of the outer wall, and the space between them is divided into four apartments, (three on the north, and one on the west,) varying in length from 12 to 25 feet, each having an entrance from 2 to

⁸ *Chy-oy's* signifies "the aged house."

⁹ Mr. Blight, whose work I have referred to in the Second Chapter, and who kindly made this drawing at my request, was the first to direct public attention to this British village, at a lecture in Penzance last year.

3 feet wide, opening from the central area. Some of these entrances have pillars, or walls, on each side, 4 or 5 feet high. Had the apartments extended completely round the area, the entire building would have resembled the *Crellás*, and also the inner wall of Ch'ün Castle, with



Ancient Dwelling at Old Chyoster.

the pent-houses erected against and around it (*ante*, p. 361). But this would not have been desirable, (unless the occupants were straitened for want of room,) as the apartments on the southern or lower side would have had less sunshine, and have been more exposed to the wet from drainage than the northern or higher side, where most of the apartments actually are. The great difference between this enclosure and that of the *Crellás* (each having its largest apartment at the end farthest from the entrance) is, that in the Chyoster enclosure the largest apartment is *inside* the main wall, and thus diminishes

the open area in the centre, whilst in the Crellás enclosure the largest apartment is *outside* the main wall, with a communication through it. This largest apartment, as well as that in the Crellás, may have been the only fireplace belonging to the enclosure. Some acres of the sloping land adjoining Old Chyoster have been levelled into terraces, rising one over another, which may have served as folds for cattle, or as places for recreation and martial exercises. Whether the inhabitants of the villages noticed in this Chapter used war chariots, I have no means of judging; but all the enclosures within which apartments were constructed, are, without exception, like the British towns before described, furnished with entrances not less than 6 feet wide. There is also at Old Chyoster a remarkable subterranean cave, which, like that at Higher Bodennar, already described by Borlase, is at the southern end of the village. It had been walled up with stone on each side, and roofed with huge slabs; but these walls and roof had been removed many years ago to the extent of several yards, and it was supposed that the cave was thus totally destroyed. But at my last visit to Chyoster, I called on the aged tenant of an adjoining farm, who not only accompanied me to the cave, but descended into the higher end of it, and from thence informed me that the walls and roof at that end still remained undisturbed, adding, with all the animation of a fresh discovery, that the two walls were inclined very considerably towards each other. This induced me to descend also, when I saw that each layer of stones considerably overhung that immediately beneath, so that the tops of the two walls, on which the roof rested, were very much nearer each other than their bases. This cave, which is about $4\frac{1}{2}$ feet wide, has not yet been fully explored, and it is not unlikely that something still more remarkable may be discovered in it, possibly something resembling what I had previously observed, and have next to describe.

Of all the subterranean caves in this district the most remarkable is that which I lately saw by mere accident

in the British village at Chapel Euny, in Sancreed. This very ancient village, hitherto unnoticed, is constructed very similarly to Old Chyoster, as far as its much more dilapidated condition allows me to judge. It is a half of a mile west-south-west of *Caer Brân*, and about a furlong east-south-east of the celebrated well in Chapel Euny. Immediately above it, on the north-west, is a natural *carn*, or pile of rocks. This very singular cave consists for the most part of a deep trench, faced up with uncemented stone walls, and roofed with huge slabs covered with turf, not rising above the level of the adjoining ground. It extends 30 feet from north-north-west to south-south-east, and then branches eastward, and probably also to the south or south-west. So far it accords with the description of an ordinary British cave. But here the resemblance ceases; for its floor, as I was informed by the miner who opened it about three years ago, was well paved with large granite blocks, beneath which, in the centre, ran a narrow gutter, or bolt, made, I imagine, for admitting the external air into the inmost part of the building, from whence, after flowing back through the cave, it escaped by the cave's mouth,—a mode of ventilation practised immemorially by the miners in this neighbourhood, when driving *adits*, or horizontal galleries, under ground. The following, however, is its most striking peculiarity. Its higher or northern end consisted of a circular floor, 12 feet in diameter, covered with a dome of granite, two-thirds of which are still exposed to view; and my informant had observed a considerably greater portion of the dome roofed chamber. Every successive layer of the stones forming the dome overhangs considerably the layer immediately beneath it, so that the stones gradually approach each other as they rise, until the top-stones must originally have completed the dome, not, however, like the key-stones of an arch, but by resting horizontally on the immediately subjacent circular layer. These top-stones, which were very large, and probably the layer next under them, had all fallen into the cave before the miner opened it. The height of

the present wall of the dome is about 6 feet above the lowest place I could see. How much lower the original floor might have been in that part of the cave I could not ascertain. The cave, although partially opened, would still occupy a labourer some days before the stones and rubbish could be removed for its complete examination. No pottery, nor anything else, appears to have been found in the excavation. This is probably the cave referred to by the late Rev. John Buller, fifteen years ago, in his *Account of St. Just*, p. 82, but at that time it had "not been examined." The subterranean caves thus found in British villages may have been used either as storehouses, or as places of retreat in cold weather, when the villagers dared not light their fires, lest the rising smoke should betray them to their enemies.

The only other Celtic remains which I have to notice are the Carn Yorth Circles, on the hill-side, a furlong or two east-by-south of the top of Carn Kenidjack, $5\frac{1}{2}$ miles west-north-west of Penzance, and immediately above a deep well, as ancient probably as the circles themselves. The lower and smaller circle consists of the foundation of a very thick stone wall, formed of massive blocks of granite, having an area within it 90 feet in diameter, which, for the use of its occupants, may have been divided into apartments like Ch'ûn Castle, or the enclosures in Old Chyoster, as represented in the preceding woodcut. Close above it is the other circle of thrice its diameter, formed by a wall of stones and earth, and used no doubt for the same purposes as the terraces at Old Chyoster.

All the ancient towns, villages, and residences mentioned in this and the preceding Chapters are, except the cliff castles, situate in the interior of the district, and command very extensive land and sea views. Some of them are probably 3000 years old, but they furnish no data by which we can ascertain either their absolute or their relative ages.

THE BOOK OF ABERPERGWM, IMPROPERLY
CALLED THE CHRONICLE OF CARADOC.

ONE of the necessities of our time, one of the imperative duties of Cambrian writers, is to institute a rigid examination of the sources of our national history, and to submit our records to the test of an honest and searching, yet kindly criticism. Until this be done, it will be vain to look for any history of Wales worthy of lasting approbation.

It may perhaps be an acceptable service of this kind, and may possibly facilitate the labours of other inquirers, for me to offer a few remarks on one of the Welsh Chronicles, which has, since the publication of the *Myvyrian Archaiology*, received much praise and attention. Before the appearance of that work, this Chronicle was comparatively unknown; and Welsh history before that time was not affected by its peculiarities. But it is now frequently used to supplement the defects of the other chronicles, and sometimes to supersede them, while its authority is often held to be conclusive. The document in question belongs, or belonged, to the Williamses of Aberpergwm, in my native Vale of Neath, a family long and honourably known for their patriotism, and for their encouragement of the bards, and of Cambrian literature; and it is printed in the *Myvyrian Archaiology* as the veritable Chronicle of Caradoc. My attention has been fixed upon it for some time past; and I now propose to submit a few of its entries to critical examination.

The external testimony respecting it is as follows:—

“ Here is

Brut y Tywysogion,

As to Wars, Enduring Acts, Retaliations, and Marvels. Drawn from Old Preserved Memorials, and regularly dated by Caradoc of Llancarvan.”

This is the title of the MS.; and to this the Editors of the *Myvyrian Archaiology* added,—

"The above History was copied from the Book of George Williams, of Aberpergwm, Esquire, by me Thomas Richards, Curate of Llan Grallo, in the year 1764. And I, Iorwerth ab Iorwerth Gwilym, copied it from the Book of the Rev. Mr. Richards, in the year 1790, and re-copied it for Owain Myfyr in the Mesryrd (Acorn Season, or Autumn) of 1800."

These words stand at the head of this Chronicle in the *Myvyrian Archaeology*, ii. 468; and at the end we again read, p. 582:—

"And so terminates Brut y Tywysogion."

"The above History was written from the Book of George Williams, Esq., of Aberpergwm, by me Thomas Richards, Curate of Llangrallo, in the year 1764.

"And I, Iorwerth ab Iorwerth, wrote it from the Book of the Rev. Mr. Richards, in the year 1790."

The second copyist was Mr. Edward Williams, who took successively the names *Iorwerth* ab *Iorwerth*, *Iorwerth Gwilym*, and *Iolo Morganwg*. The external evidence thus takes us no nearer to the age of Caradoc than the year 1764. The document copied must of course have existed before that date; but how much earlier can only be determined from internal evidence; for I have not seen the original MS., if it was a MS., and have not been able to ascertain whether it is now at Aberpergwm.

We come next to speak of the impression produced by this document upon the minds of preceding inquirers. The Editors of the *Myvyrian Archaeology* felt that it presented serious difficulties, and that the fact of its differing, in statement and phraseology, from other copies of acknowledged antiquity, required some explanation. Accordingly they have endeavoured to show that the same writer might have written different copies at various times, with varying fullness of narration, and have used a different phraseology. Their arguments are ingenious; but the difficulties of greatest magnitude did not occur to their minds, and are not affected by their explanations. Granting that Caradoc might have lived until A.D. 1196, could he have known who would have been Bishop of St. David's in 1328, and have made the mistake of

making him the contemporary of Howel Dda? Granting that Caradoc might have written two copies with varying degrees of fullness, could he have written one in the orthography of his own time, and the other in that of the sixteenth century? These questions can only admit of a negative reply. The Editors, however, admit that "perhaps a critic of sagacity might detect some interpolations in this copy; it is the opinion of the Editors that he may; and amongst them, perhaps, two or three mistakes; and one in particular, in the account of the time when Robert Duke of Normandy was confined in Cardiff Castle." But fearing they had gone too far, they take care to add, "at the same time, they are not sure that their conjecture is well founded,"—"a passage omitted in one copy may be deemed an interpolation in another; but that it is so is not a necessary consequence, when no better reason appears, than not being able to find in one copy what is found in another." This is blowing hot and cold; but here again the arguments are wide of the mark, and do not touch the numerous instances in which the chronicler names persons who lived two, or even four, centuries after the days of Caradoc.

It is evident that the Editors of the *Myvyrian Archæology* believed this to be substantially the work of Caradoc, and they induced the late Sharon Turner to adopt their representations. The Rev. Thomas Price held the same view, but with a clearer perception of the recentness of the orthography. He says (*Hanes Cymru*, p. 427):—

"I have no doubt that neither Powel nor H. Llwyd ever saw the MS. from which this narration is taken, viz., *The Book of Aberpergwm*, which is much fuller on the ages now under consideration than any of the other manuscripts. On account of this copiousness, *I will quote from this book much more frequently than from the others*. It is noteworthy, also, that *the work has received emendations in its orthography, in one of the last centuries* (oesoedd), which adapts it to the purpose in hand, in such a manner as to render it quite clear to me, that it is better for the lucidity of the narrative, to repeat complete paragraphs (darnau cyfain) of it, than to re-dress (the matter) in my own words."

These words indicate a large class of weak points in *Hanes Cymru*, and render many parts of that work open to censure; but it is due to the memory of the honoured author, to state that he had the candour to admit the recentness of the orthography, and gave the document the appropriate name of *Llyfr Aberpergwm*. This name has the merit of representing a fact, and future writers would do well to adopt it; but unless I am much mistaken, the names *Brut y Tywysogion*, and the *Chronicle of Caradoc*, will turn out to be fictitious. The Rev. John Williams (ab Ithel) uniformly cites this as the veritable work of the monk of Lancarvan, without having, so far as I am aware, experienced any doubt as to its authenticity.

On the other hand, the biographer of *Eminent Welshmen* saw more clearly, and spoke more firmly, than any of his predecessors. He wrote:—

“There are two copies of *Brut y Tywysogion* printed in the *Myvyrian Archæology*, both attributed to Caradawg of Lancarvan. These, however, differ so completely in style and narration of facts, as to lead to the belief of their being the works of different writers.”

The late Mr. Aneurin Owen took care to designate this as “The Gwentian Chronicle,” treated it as one unworthy to rank in authority with the true *Brut y Tywysogion*, or Chronicle of the Princes of Wales, and caused it to be rejected from the *Monumenta Historica Britannica*, as an authority for events before the Norman Conquest.—(*Monumenta Historica Britannica*, p. 844.) And Mr. Wakeman of Monmouth, than whom there are but few better or more accurate antiquaries, speaks still more explicitly. He designates it (*Archæologia Cambrensis*, 1848, p. 331) as “a chronicle published in the *Myvyrian Archæology*, called ‘*Llyfr Aberpergwm*,’ evidently a comparatively recent composition;” and spoke of it afterwards as “the same pretended chronicle.” Here it is evident that this document has produced very opposite impressions upon the minds of our historical writers; and where so much doubt exists, when the views are so con-

tradictory, it is very desirable that the matter should be carefully sifted, in order to arrive at some final decision.

I.—Let us then proceed to form our own judgments from an examination of the document itself, and from a comparison thereof with other chronicles of acknowledged antiquity. The oldest MSS. of this class are three Latin documents, which go under the collective name of “*Annales Cambriæ*,” and which were respectively written in the tenth and thirteenth centuries: MS. A belonging to the former, and B and C to the latter date. The first ends in A.D. 954, and the other two in A.D. 1286.

II.—*Brut y Tywysogion*, that is, the Chronicle properly so called, is a translation from the Latin. It is printed in the *Myvyrian Archæology*, from a transcript of the copy in the Red Book of Hergest; and in the *Monumenta Historica Britannica*, from the Red Book original, a MS. of the fourteenth century, collated with two other MSS. at Hengwrt.

III.—*Brut y Saeson* is a corrupted version of *Brut y Tywysogion*, combined with the *Annales Wyntonienses*.

“The portion relating to Welsh events is very carelessly constructed, the facts in many instances perverted, and the language frequently obscure. This MS. is in the Cotton Collection in the British Museum.”—*Monumenta Historica Britannica*, Pref. p. 95.

IV.—The “Book of Basingwerk,” according to the editors of the *Monumenta*, a MS. of the middle of the fourteenth century, but of the end of the fifteenth if written by Guttyn Owain, sometimes agrees with *Brut y Saeson*, when the latter differs from *Brut y Tywysogion*.

V.—*Brut Ieuan Brechva* professes to be drawn by this bard, who lived from 1460 to 1500, from “the books of Caradoc of Llancarvan, and other old books of instruction.”

VI.—By comparing the “Book of Aberpergwm” with the above, we shall be able to form some estimate of its historic value.

A.—All these MSS., except the “*Annales Cambriæ*,” MS. A, follow Geoffrey of Monmouth in taking Cadwaladr to Britanny. This error is therefore not peculiar

to the document under consideration. All again, with the same exception, agree in bringing over Ivor ab Alan and Ynyr from Brittany, and in appropriating the history of Ina, King of the West Saxons, to those real or imaginary princes; though MS. C of the "*Annales*," and some of the Welsh versions of Geoffrey, make Ivor to be the son of Cadwaladr. Again, No. III. transfers the whole history of Ina to Ivor; and IV. and V. follow it, in attributing to him the erection of Glastonbury Abbey; but the "*Book of Aberpergwm*," No. VI., adds, "and he gave many lands towards churches in *Wales* and *England*." This propensity to make unauthorized additions is one of the first peculiarities of this MS. to which we wish to draw attention.

"A.D. 689. Pluvia sanguinea facta est in Britannia, et lac et butirum versa sunt in sanguinem."—*Annales Cambriæ*, Nos. II., III., IV. coinciding.

"698. There was blood-coloured rain in Britain, until the milk, butter, and cheese, went of the red colour of blood."—*Book of Aberpergwm*.

Again,—

"722. Beli filius Elfin moritur, et bellum Hehil apud Cornuenses; gweith Gartmailauc; Cat Pencon apud dextrales Brittones; et Brittones victores fuerunt in istis tribus bellis."—A. "Ivor existente duce eorum."—C *add*.

No. II. reads Heilin and Pencoeet; and III. coincides, except in reading, "ryuel heil a rhodri malwynawc ynghernyw," the battle of Heil and *Rodri Malwynawc* in Cornwall, which is false in its literal sense, and unintelligible in any other way than by omitting the words in italics. Compare with No. VI:—

"720. The same year Rodri Molwynawc was made King over the Britons, and there was a great war between him and the Saxons, *when the Britons triumphed honourably in two battles*. The same year was the battle of Garthmaelawg, and another in *Gwynedd*, and the battle of Pencoe in Glamorgan, when the Britons were victorious in the whole three."

The words in italics are manifestly erroneous.

"728. Bellum mortis (montis) Carno."—I., II., III., IV.

"728. The battle of Carno mountain in Gwent, where the Britons were victorious after having lost many men: and the Saxons were driven through the Usk, where large numbers of them were drowned, because of a flood that was in the river."

These additions would be interesting, if we could accept them on the testimony of the *Pergwm* book alone; and the same remark will apply to the next entry.

"750. Bellum inter Pictos et Brittones, id est, Gueith Moece-
tauc, et rex eorum Talargan a Brittonibus occiditur. Teudubr
filius Beli moritur."

"754. Rotri rex Brittonum moritur."

MSS. I. and II. agree word for word, and III. only differs in adding the epithet "*Maelwynawc*" to Rodri's name; but No. VI. places Rodri's death four years too early, and adds a remarkable statement respecting his burial place, viz. :—

"750. Tewdwr ab Beli died, and Rodri Molwynawc, after reigning thirty years gloriously, and famed for justice and valour, and he was buried at *Caerleon on Usk*, and he was the last of royal race of Britain that was buried there. In the same year was the battle of *Mygedawc*, where the Britons defeated the '*Gwyddyl Ffichti*' after a severe contest."

It is very desirable to have the above statement verified; but as Rodri was of the kingly race of Gwynedd, the statement has the appearance of improbability. The *Pergwm* MS. is here following *Ieuan Brechva*, who says, "Ten and forty and seven hundred Tewdwr ab Beli died, and Rodri King of the Britons;" but it will be observed that the addition was made by the scribe of the former document, and rests on his authority alone.

In these instances we cannot prove positively that the additions are fictitious; but in the next case, the charge of invention may be clearly demonstrated :—

"760. Bellum inter Brittones et Saxones, id est Gueith Hirford, et Dunnagual filii Teudubr moritur"—A. "Denawal filius Teudur."—B.

Nos. II., III., IV. and V. coincide, except in writing the last name *Dyfynwal*, and *Dyvnanal*, and in placing a full stop after *Henfford*. But in VI. we read,—

"757. The *third* battle of Hereford took place, where the men of South Wales overcame the Saxons, and Dyfnwal ab Tewdwr, *the bravest warrior on the part of the Cymry, was slain, after he had performed the greatest exploits of any in that battle.*"

The words in italics are all pure invention; for we learn from the Irish annals that Dyvynwal was a Strathclyde Briton; that his father, "Taudar M'Bile," was "rex na Lochlandaib;" that his grandfather, "Bili M'Alphine," was "rex Alocluaithe," or King of Alclwyd, in Scotland; and that Dyvynwal was in no way connected with the battle of Hereford. The entry simply shows that he *died* in 760. It being thus manifest that the writer of this document was impelled, by a *cacoethes scribendi*, to supply by conjecture what he deemed to be defective, and to pass off his own inventions as authentic facts, may we not assume that in other less demonstrable cases, where the Pergwm MS. stands alone, the variations partake of this character?

There is a very remarkable contradiction, between the notices of Offa in this document, and those which occur in the older chronicles.

"778. Vastatio Brittonum dextralium apud Offa, rege Saxonum."—A, B, C, *Annales Cambrie.*

"784. Vastatio Brittonum cum Offa in æstate."—A, B, C.

"795. Vastatio Reinuch ab Offa."—C alone.

Brut y Tywysogion agrees word for word, but varies in the dates, as well as in the omission of the last entry.

"776. And then the destruction of the men of the South by King Offa took place."

"784. King Offa spoiled the Britons in summer time."

Here it is clearly the testimony of these annals that Offa spoiled the Britons; but the other annals reverse the statement, and present a parallel case to that of Ivor and Ina. Ina defeated the Western Britons, and took from them large slices of territory; but his conquests over the Britons are represented in these later chronicles as the victories of the Britons over him, and as the recovery of territories, which, upon their showing, were already in their possession! In like manner they repre-

sent Offa to have been the vanquished, and not the victor. *Brut y Saeson* says:—

“776. The men of South Cambria devastated the island *as far as Offa, King of Mercia.*”

“784. In the summer the Cymry devastated the territory of Offa; and then Offa caused a dike to be made, as a boundary between him and Cambria, to enable him the more easily to withstand the attack of his enemies, and that is called Offa’s dike from that time to this day.”

In these accounts the fierce King of Mercia “roars like a sucking dove;” but a little reflection will show that the errors have arisen from mistranslations of *apud* and *cum* in the Latin annals. One of the Hengwrt MSS. reads very oddly, and enables us to strengthen this assumption.

“784. Three years after that, in the summer, the Britons were destroyed *with Offa.*” “Gyd ac Offa.” (The “Book of Basingwerk” adds to *Brut y Saeson.*) “And it (Offa’s Dike) extends from one sea to the other, from the south near Bristol, towards the north above Flint, between the monastery of Basingwerk and Coleshill.”

These are probably the earliest notices of this dyke in our annals; and those in the Pergwm MS. are of a later date.

“765. The territories of the Mercians were devastated by the Cymry, and they overcame the Saxons, and despoiled them greatly; and on that account Offa King of the Mercians made the great dike that is called Offa’s dike, as a boundary between Cambria and Mercia, as it has ever continued to be.”

“776. The men of Gwent and Glamorgan arose, and went against the Mercians, and levelled Offa’s Dyke with the ground, and returned afterwards with much spoil.”

“784. Mercia was devastated by the Cymry, and Offa made a dike the second time nearer to him, leaving room for a kingdom (lle gwlad) between the Wye and the Severn, where are the tribe of Elystan Glodrydd, which became one of the Five Royal Cambrian Tribes.”

Are these facts or inventions? I should be glad to accept this testimony could it be traced to some better authority; but as it stands now, it is not entitled to implicit credence. That the Cymry did make incursions

into the Mercian territory, even in the reign of Offa, appears from their being at Hereford in 760; but that they levelled the dyke, or molested the remainder of his reign, is most improbable. He probably erected the dyke to have his hands free to subdue the other Saxon kings, and to protect the people between the Wye and Severn, who were probably Saxon colonists, as appears from the common terminal names *ham* and *ton* on the east of the dyke, if not also from the name Elystan, or Athelstan, so named, it is said, from his godfather, the King of the West Saxons. Asser, the first writer who mentions the wall, describes it to be the work, not of a timid monarch, but of one who was the terror of the Saxon kings, "strenuus et formidolosus rex."

Under the years 733, 735, and 754, the Pergwm MS. speaks of three battles not named in the other native annals; but here it follows and perverts Saxon authorities.—(See the *Saxon Chronicle*, Florence of Worcester, and Henry of Huntingdon, under 743, and 753.)

The battle of Morfa Rhuddlan is thus recorded in the *Annales*:—

"796. Offa rex Merciorum, et Morgetiud rex Demetorum morte moriuntur; et bellum Rudglann."

"798. Caratauc rex Guenedote apud Saxones jugulatur."

Here Offa and Meredith are said to have died before the battle of Rhuddlan, while Caradoc was slain two years after; and MSS. II. and III. coincide; but the Pergwm MS., again following *Brut Ieuan Brechva*, says:—

"796. The battle of Rhuddlan where Meredith King of Dyfed, and Caradawc ab Gwyn ab Collwyn King of Gwynedd were slain."

And here again this document is manifestly in error.

Errors and additions of this kind appear under 835, 838, 840, 843, 850, 860, and 865, and in fact are of continual occurrence; but a few more will suffice as specimens of the class. Here is one additional example of the combined effects of ignorance and the writing fever.

"892. Himeyd moritur."

This is very brief; and II., IV., V. only add that Henydd was the son of Bledri; but No. VI. has a notable addition,—

"There died Henydd ab Bledri, *gwr hynod o Gymro*."

Now who was this very exemplary Welshman? Only "Hemeid," the plunderer of St. David's Cathedral, of whom the monks complained so bitterly to King Alfred, through Asserius Menevensis!

"Llyfr Aberpergwm" is particularly great in its details of battles that were never fought! We have an illustration of this under the year 860. In or about that year, for some reason now unknown, a person named Cadweithen was expelled from the country. The event is thus recorded,—

"862. Cat gueithen expulsus est."—*Annales Cambriæ*.

"862 was the year of Christ when Catweithen was driven away."—*Brut y Tywysogion*.

The writer of *Brut y Saeson* took this event to be a battle, and accordingly we have,—

"862. Y bu Cat. gweithen."

And the Pergwm MS., not content with adopting this mistake, has actually invented details of this imaginary battle.

"860. *Cad wythen* (or the battle of Gwythen) was, when great numbers of Cymry and Saxons were slain, so that the upper hand was not obtained by either of them."

Pretty safe guesses in the absence of specific testimony; but, unfortunately for the credit of this document, Cadweithen was a man, and not a battle! This recklessness becomes still more surprizing, when we find further on that Cadweithen appears in his proper person. We read,—

"882. Catgueithen obiit."

"882. Y bu farw Katweithen."—*Brut y Tywysogion*, MS. C.

Brut y Saeson again repeats its blunder:—

"882. Y bu cat gweithen."

But the Pergwm MS. this time avoids the error,

though the writer was again unable to restrain his pen. He says:—

“883. Cydwithen died, *the wisest and most valorous of the Britons, and very great was the loss to the land of Cymru.*”

The older MSS. do not tell us whether this person was a saint or sinner, and therefore this addition would be acceptable, if authentic; but we cannot help desiderating some better authority. The very next entry to 860 again displays the besetting sin of this writer. In 865 we read,—

“Ciannant in mer obiit.”—MS. A.

“Chian Nant Newer obiit.”—MS. B.

Annales Cambriæ.

That is,—“Kian of the Vale of Hyver, or of Nevern, Pembrokeshire.” *Brut y Tywysogion* has “Cynan uant nifer,” which Aneurin Owen oddly translated “the mouth of a multitude;” *Brut y Saeson* has “Cynan naut nifer;” and the Pergwm MS., following this, has,—

“Cynan nawdd nifer” (the protection of a multitude) “was killed. *He was in his day the bravest and most illustrious of the warriors of Cymru.*”

Here, again, the addition would be very acceptable, if true; but in all probability it is pure invention.

Under 994 we read that Iestyn ab Gwrgant, *in that year*, married Denis, daughter of Bleddyn ab Cynvyn, Prince of Powys. Bleddyn was the son of Cynvyn ab Gwerystan, by Angharad, daughter of Meredith ab Owain, Prince of South Wales, and widow of Llywelyn ab Seisyllt. Llywelyn died in 1021, and Cynvyn married the widow in 1023. In the ordinary course of events, Bleddyn would be born in 1024; and yet Iestyn married a daughter of his in 994! This is a curious blunder to be made by a writer who ended his days in 1156; but there are plenty more. The whole history of South Wales, from 1022 to 1090, is, in this MS., a mass of confusion, arising from the blending of the distinct histories of the descendants of Iestyn ab Gwrgant, and of Iestin ab Owain ab Hywel Dda. Nor is it always accurate on the local history of Glamorgan. In or about

1110, Fitzhamon is said to have died of madness at Tewkesbury, whereas he was killed in Normandy, in 1107, at the siege of Falaise; and, at the same period, Ifor Bach is said to have stormed Cardiff Castle; but this is certainly antedated forty or fifty years, as Giraldus places it in the time of Earl William, who succeeded his father in 1145. Many more errors might doubtless be found upon careful examination; but these will, I doubt not, prove quite sufficient to satisfy most candid minds. Verily, for the "Chronicle of Caradoc," this is a remarkable document, and I marvel much that so good an historian as Sharon Turner should have so frequently used this, to the exclusion of the other and more authentic annals of Wales.

B.—Another class of errors consists of anachronisms, which, upon consideration, will enable us to demonstrate not only that this document has not come from the pen of Caradoc, but also that the writer must have lived about four hundred years after the monk of Lancarvan had gone "to the tomb of all the Capulets."

The Pergwm MS. is very unfortunate in its notices of the Bishops of St. David's. Under the year 871 we read that,—

"Einion Fonheddig (or the Noble) Bishop of Menevia died, and Hubert Sais (or the Saxon) was made bishop in his place."

This epithet, "noble," seems to be a translation of the name of Bishop Nobis; for in *Brut y Tywysogion* we find the entry thus,—

"And Meuric a noble bishop died. And Lumbert took the bishopric of Menevia;"

while the original record was,—

"873. Nobis episcopus et Mouric moriuntur."

"874. Llunwerth episcopus consecratur."

It is evident that both the Welsh annals are wrong in translating the name of Nobis; but the Pergwm MS. has a special blunder of its own. It is but fair to assume that there was such a person as Hubert Sais; and also

that the person so called had been in some way connected with the bishopric of St. David's, before this passage was written. But if so, when was it written, and by whom? Caradoc of Lancarvan is positively said, (*Myvyrian Archaiology*, ii. 389,) and generally supposed, to have died A.D. 1156-7; and Hubert Sais was the Archbishop of Canterbury, who, in 1202-3, successfully and perseveringly opposed the appointment of Giraldus Cambrensis to the see of Menevia. It is hence very evident that Caradoc could not have written this passage; for even the admirers of this document will hardly say that a man who died in 1156, could have named the living archbishop of 1203, or that, if he lived to the latter date, he would have committed the blunder of making his contemporary a Bishop of Menevia in 871. This being clear, the question remains—when was it written? It requires but little sagacity to perceive that such a blunder as this could not have been made in the days of Hubert himself, and certainly not until the remembrance of the actual facts had faded away from the national mind,—a process for which two or three centuries would scarcely suffice.

As to Einion, we have to take our choice between Anian, or Eynaen, the twelfth bishop after St. David, and Anian, Bishop of St. Asaph from 1268 to 1293. The former may be fabulous, as some of the early names in Giraldus' list certainly are; but if we assume this name to have been suggested by that of the latter, then several centuries must be allowed after 1293 to account for the blunder. It may also be noted that here again the Pergwm MS. has been led into error by *Brut Ieuan Brechva*.

We have another instance under the year 926, when it is said that "Martin, Bishop of Menevia, Mordaf, Bishop of Bangor, and Marchlwys, Bishop of Landaff," accompanied Howel Dda to Rome. Now we know that at this time the Bishop of St. David's was Llunwerth, who died in 944, and we have the testimony of the Welsh Laws themselves, that it was this bishop who accompanied Howel.

The mention of Martin is therefore clearly erroneous; and it is equally clear that this mistake could not have originated with Caradoc, nor for several centuries after his day; for there was a Bishop of Menevia of this name, and he occupied the see from 1293 to 1328. Neither in his own day nor long afterwards would any scribe have been so ignorant as to make him the contemporary of Howel Dda. And, therefore, we have here again to allow a couple of centuries for the disintegrating influences of time and tradition. This same veracious chronicle is the sole authority for the statement, that the Laws of Howel Dda were founded on the fictitious triads of Dyvnwal Moelmud, a statement directly at variance with the testimony of the Venedotian code, that "HOWEL ABROGATED the *Laws of Dyvnwal*."

Again, we are told that in 1094 a party of Normans, well known from Sir Walter Scott's ballad "The Norman Horse-Shoe," were intercepted in returning from the Brecon hills, along the Rhymney Valley, towards Chepstow, by "Griffith and Cadivor, sons of Llywelyn Brenn, Lord of Senghenydd." Now we know the introduction of this last name to be erroneous; firstly, because MSS. II. and III. both say the interceptors were "Griffith and Ivor, sons of Idnerth ab Cadwgan;" and secondly, because Llywelyn Brenn did not live for three centuries and a quarter after that event. There were two persons of this name; but *the* Llywelyn Brenn was the person who headed an insurrection in 1315, or 1316, (*Hanes Cymru*, p. 765,) and who was executed by the De Spensers at Cardiff, contrary to the king's pleasure, some time between the years 1317 and 1321. I am warranted by the late Rev. H. H. Knight, who read a paper on this subject at the Cardiff Meeting of the Cambrian Archæological Association, in saying, that this was the real and historical Llywelyn Brenn; and if so, here is another error, which is quite fatal to the claims of this document to be called the "Chronicle of Caradoc," which could scarcely have arisen for a century or two after 1317, and which, with the other facts here reviewed, strongly tends to show that

the "Book of Aberpergwm" could not have been written before the sixteenth century.

C.—Other considerations strengthen this conclusion. We have already stated that several errors have arisen in this MS., from its having followed *Brut Ieuan Brechva*; and if these statements be correct, it will naturally follow that the Pergwm MS. is the latest of the two, and that, as the one was probably written between the years 1450 and 1500, the other must have been written after the latter date. That there are numerous parallelisms between the two admits of no doubt whatever; but it may fairly be asked, why may not *Ieuan Brechva* have copied from the Pergwm MS.? To this it may be answered that the Brechva MS. closely follows *Brut y Tywysogion* in its facts and its decennial notation, and never cites any of the peculiar additions in the Pergwm MS., while the latter follows quite as closely either *Brut y Saeson*, or the "Book of Basingwerk," and embraces nearly all the errors of the Brechva MS. But I think the same inference may be fairly drawn from the parallelisms themselves; and even if that comparison should not be conclusive, there is another bit of internal evidence which will satisfy all reasonable doubts.

Three parallelisms have been noted already. We will now note a few more:—

"770-80. Deg a thriugain a Saith gant pan Symudwyd Pasc y Brutaniaid, ac y bu farw Ffermael fab Eidwal, ac y bu dystryw ar y Deheuwyrr gan ei Brenin eu hunain, ac y gorfu ar y Deheuwyrr ladd eu Brenin yn amser haf."

That is,—

"770-80. Easter-time was changed among the Britons, and Ffermael the son of Idwal died, and there was a destruction of the South Wales men by their king, and they were compelled to slay their king in summer time."

The two first clauses appear in the Latin and older Welsh annals; but the two last are peculiar to the *Brechva Brut*, and to the Pergwm MS., which reproduces the exact words, *with additions*, viz.:—

"Oed Crist 777. Y symudwyd y pasc yu Neheubarth, ac y bu

farw Ferinol fab Eidwar, ac achaws hynny y bu ryfel teisban rwnge y Deheuwyr au Brenin, a distryw mawr arnynt ganthaw, oni orfu arnynt ladd y Brenin am hynny amser Haf, *am hynny* y gelwir yr haf hwnnw yr haf gwaedlyd, ac ni rodded fyth wedi hynny i Frenin y Deheuwyr ei air yn air ar y wlad."

That is,—

"That summer was thence called the bloody summer, and no King of South Wales was suffered after that to have his word above the word of the country."

Under the year 810 the parallel is still closer:—

"Wyth cant a deg, duodd y lleuad Diw Nydolg, ac y llosged (y Saeson) Mynyw, ac y bu farwolaeth (ddirfawr) mawr ar Ani-feiliaid, ac y llosged Tyganwy gan dan lluchaid gwylltion, *ac y bu waith Llanvaes*, ac y tloded Brenhiniaeth Fon a Brenhiniaeth Dyfed oblegid Rhyfel a fu rhwng Hywel fychan a Chynan ei frawd, ac y goresgynawdd Hywel ynys Fon *gan orfod o hir ymladd arni*."—*Brechva MS.*

This embraces the events between 810–20, as given in the other Chronicles, and is reproduced word for word, with the addition and alteration in brackets, and with the exception of the words underlined, in the Pergwm MS., and in a somewhat later orthography.

Similar parallels may be seen under the years 823, 830, 890–93, and 913–14. The account of Howel's legislation is founded upon, and an extension of the narrative in, the Brechva MS.; and the assertion that Howel went twice to Rome, which is peculiar to the Pergwm MS., is an attempt to reconcile *Brut y Saeson* and the *Brechva Brut*. The first of these says he went in 926, and the other that he went in 943; and the Pergwm MS., to reconcile these two, invents a circumstantial account of two journeys, one in 926, and another some time afterwards. And thus the difficulty respecting the two journeys, which has perplexed some historians, is easily disposed of.

We find a similar use of these two authorities under the year 943, when we read,—

"944. Ac y diffeithwyd Strathclut y gan y Saeson."

"And Strathclyde was devastated by the Saxons.—*Brut y Saeson.*

"944. Ac *ysbeiliwyd* Ystrad Lur gan y Saeson."

"And Ystrad Lur was *despoiled* by the Saxons."—*Brechva MS.*

The Pergwm MS. carefully reproduces the two accounts, and in their own phraseology, without being aware that there is no Ystrad Lur, or Llyr, and that this is simply a mistake on the part of Ieuan Brechva, who was thinking of Ystrad Flur in Cardiganshire.

"943. Y flwyddyn honno y daeth y Saeson hyd yn Ystrad Llyr, ac a wnaethant yno y mawr ddrygau, gan *ysbeiliaw* a diffieithiau 'r Wlad y ffordd y cerddynt.

"Yr un flwyddyn y diffieithiwyd Ystrad Clud gan y Saeson, gan ladd yn dost a gaent yn eu fyrrdd o'r Bryttaniaid a berthynai yddynt."

I think it must now be quite clear that the Pergwm MS. is here following Ieuan Brechva; and it ought to be equally clear that, in all these parallelisms, the Brechva MS. is the original, and not the copy. Assuming that to be proved, there can be no difficulty in arriving at the conclusion that the Pergwm MS. was written after A.D. 1500.

D.—The consideration of the orthography confirms this conclusion. Iolo Morganwg always professed to reproduce Welsh documents *verbatim et literatim*; and we may therefore assume that this has been transmitted to us as he found it. The *dd* mutation was the last change introduced into the written language of Wales; and that prevails throughout this document. The testimony of the Rev. Thomas Price is explicit upon this point; and we need fear no contradiction in saying that the Pergwm MS. is written in the orthography of the Welsh Bible, and of Dr. Davies, and in the standard orthography of the present day.

E.—One other remark will conclude what we have to say on this head. Under the year 1114 we have this remark:—

"O honaw ef y bu dechreu Gwylliaid Mawddwy, a geffir fyth yn anrheithiaw gwlad ym mhell ac agos."

That is,—

"From him (*i. e.*, Owain ab Cadwgan) originated 'Gwylliaid Mawddwy,' which *are* ever found plundering the country far and near."

These were a band of robbers infesting the district of Mawddwy in North Wales. They are said by Sir John Wynne, in the "History of the Gwydyr Family," to have originated in the vagabondage consequent upon the termination of the Wars of the Roses of York and Lancaster. They committed great depredations in the middle of the sixteenth century, assassinated Baron Owen on the 11th of October, 1555, and were exterminated soon after that event.—(Williams' *Biographical Dictionary*, Article, "Lewis Owen.") It requires but a moment's consideration to be thoroughly convinced that the Book of Aberpergwm was written in or about the year 1555.

F.—Having said so much in its dispraise, I ought in justice to add that it contains many important statements, not in themselves improbable, which are not easily found elsewhere; that it is often much fuller than other chronicles; that it contains statements of peculiar interest under the years 720, 823, 831, 838, 843, 873, and other places; and that for the conquest by Fitzhamon, and for the history of Glamorgan generally, it is a full and respectable secondary authority.

G.—There existed formerly a document called the "Book of Caradoc of Lancarvan," now only known by extracts in the Third Series of Historical Triads, and in a long transcript among the *Iolo MSS.*, pp. 40, 417. But these will suffice to form a judgment respecting its antiquity. It was written in the same orthography as the Pergwm MS., and was probably a document of about the same date.

It now only remains for us to sum up the results of this inquiry, viz. :—

I.—That the Book of Aberpergwm is not the Chronicle of Caradoc, but ought always to be cited by the former name.

II.—That it is a respectable authority for the history of Glamorgan, but not for the general history of Wales.

III.—That it abounds in mistakes, conjectures, and unauthorized additions; that it exhibits several anachronisms, and names persons who lived in the years 1203, 1293, 1317, and 1328; and that it was written in or about A.D. 1555.

IV.—That it has many parallelisms with *Brut Ieuan Brechva*; and that several of its special statements are evidently founded upon that document.

V.—That both the Book of Aberpergwm, and the so-called Book of Caradoc, are written in an orthography comparatively recent, and are both documents of the sixteenth century.

Having conducted this inquiry with, it is hoped, becoming fairness, I commend the results to the candid consideration of the readers of the *Archæologia Cambrensis*.

THOS. STEPHENS.

Merthyr-Tydfil, Nov. 12, 1857.

ON THE FIRBOLGIC FORTS IN THE SOUTH ISLES OF ARAN, IRELAND.

A MORE intimate acquaintance with the antiquities of kindred nations than is usually possessed by Welshmen would be most advantageous. It would tend to remove some of the narrowness resulting unavoidably from confining our studies within the limits of a small nationality. It would prove that the early remains of other countries have as high an interest as those of Wales, and that they severally tend greatly to illustrate each other. Such benefits are very greatly extended when the countries and races are so closely related to the Cymry, as are Bretagne and Ireland, and their respective inhabitants. It seems probable that the *Archæologia Cambrensis* will gradually afford much information to its readers concerning the former country, for our learned Breton friends promise to contribute valuable matter to its pages. A sufficiently

minute comparison of the antiquities of Wales with those of Ireland is not so sure of early accomplishment. Although such closely allied nations, there has always been a want of cordiality between them. This may, perhaps, result from confounding the Gael with the Gwyddel, an identification of doubtful accuracy. If the Gwyddel were really the same people as the Firbolgs of Ireland, and were the aborigines of both countries, a feeling of enmity towards them is very accountable. They apparently gave much trouble to their victors, and therefore created a traditional dislike, of which traces remain even at this very distant time. That they were the same people will probably be proved when the very earliest monuments of the two countries are more fully known. In Ireland, the identification of the Firbolgs with the builders of the cyclopean fortresses, and bee-hive shaped houses (cloghauns), in the construction of which no cement was used, is certain; for the early history of Ireland is more perfect than that of any other modern nation. The want of such authentic records renders it difficult to arrive at similar results in Wales or England; but a careful comparison of the Firbolgic forts of Aran and Dingle with the ruins at Tre 'r Ceiri, Penmaen Mawr, Carn Goch, &c., will probably result in a conviction that they are works of the same race—a race unacquainted with the use of metallic tools, and therefore employing in their buildings such stones as lay ready to their hands, or could be shaped imperfectly with stone hammers. Should this be admitted, it is probable that little difficulty will be found in arriving at the conclusion that many of the earthen forts belonged to the same people; all those, namely, in which we find traces of the dome shaped houses, or at least nearly all of them.

My attention has been drawn to this interesting subject by a visit recently made to the south isles of Aran, in the county of Galway, as one of a party, consisting of members of the British Association of Science. It is not my intention to give a history of this interesting excursion (which occupied three days) to one of the wildest

and least known parts of the United Kingdom, which was admirably conducted by Dr. W. R. Wilde, (and of which an excellent account was given by Mr. Haverty, one of the most active leaders of the party, in the *Dublin Freeman's Journal*, of September 7 and 8, 1857,) but shall simply mention a few of the objects seen in the islands.

It may be well to make the preliminary remark, that the forts existing there are stated in the ancient chronicles of Ireland to have formed the last stronghold of the Firbolg race, who sought a refuge there, and in other distant parts of the West and North of Ireland, and the West of Scotland, after the battle of Moytura, in which they were defeated by the Tuatha-de-Danans. This event took place long before the Christian era. At a later date, that is, during the first century after the birth of Christ, Aengus, Conchobar, and Mil, the sons of Uamore, with their numerous Firbolg clan, were driven from the South-west of Scotland by the Picts, and received these isles as a residence from Meave, the celebrated Queen of Connaught. To this later period the repairs manifestly seen in the forts ought probably to be referred.

If we contrast the rude, cyclopean, uncemented masonry of these forts with the beautiful structures erected in the same islands by the Christian missionaries of the fifth and sixth centuries, and with the base of a Round Tower associated with the latter buildings, we must be convinced that the most modern of the duns cannot be of much more recent erection than the time of this second settlement of the Firbolg clan in Aran.

As these islands consist of stone in such a state as to be easily separable into blocks of a rectangular form, the masonry of the forts has singular regularity, the walls are nearly perpendicular, and the joints tolerably close. Indeed, when observing them from a distance, it is difficult to believe that they are uncemented, and so ancient. They create in us a high admiration of the skill of their builders, and cause an earnest desire to know more of such a people.

I am wholly indebted to the very eminent Irish anti-

quaries, Dr. Petrie, Dr. O'Donovan, and Professor Curry, who joined the excursion, and most fully and kindly explained the antiquities, for the historical information, extracted from the ancient Irish records, which is introduced into this paper. Without the knowledge derived from their profound study of the manuscript records of their country, we could have acquired no knowledge of the history of these remains of antiquity.

But it is time to hasten to the antiquities themselves, which consist of small cyclopean oratories built before A.D. 600, and stupendous forts erected many centuries earlier. As the former are fully illustrated in Dr. Petrie's celebrated work upon the *Round Towers and Ancient Architecture of Ireland*, they will not be described here, although their interest is of the highest order, and we have nothing resembling them in Wales.

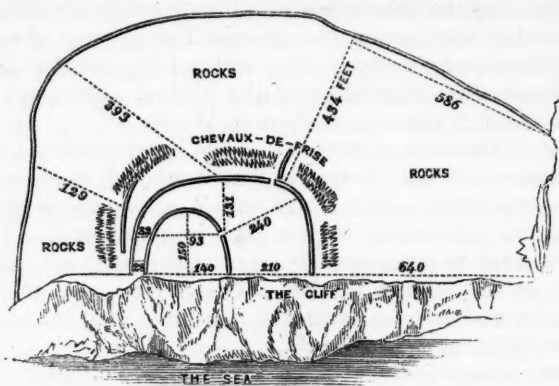
Dr. O'Donovan considers that the fortress called Dubh Chathair (the first that was visited by us) is far older than any of the others. Its wall is of enormous thickness, and still about 20 feet high in many parts. It is surrounded by a *chevaux de frise*¹ of sharp stones, placed erect in the fissures of the rock, and has in its interior the confused ruins of several cloghauns. This fort stands on the edge of the sea-cliffs.

Dun Onag was next seen. It is nearly circular, with a longest diameter of about 94 feet. Like the other forts, its wall is formed of square but unhewn masses of limestone, put together without cement. It in fact consists of three distinct walls built touching each other, so that the destruction of the outer face would merely cause another perfect surface of wall to present itself. This compound

¹ I am informed by our Secretary, Mr. Barnwell, that he "understands that in a wood in the northern part of Anglesey there is a similar *chevaux de frise* of upright stones;" and that as Lord Boston, the proprietor of the spot, is about to fell the trees, this curious work will be brought to light. It is greatly to be hoped that care will be taken not to injure the antiquities, and that some qualified person will give us a full account of these.—[We earnestly recommend this note to the attention of our Anglesey members, and especially of our active Local Secretary there.—ED. ARCH. CAMB.]

mass of compact stone work is 15 feet in thickness, and fully 16 in height. There are traces within of four sets of steps leading to the top. Dr. O'Donovan considers this fort to be about 2000 years old, but, nevertheless, much more modern than Dubh Chathair.

The antiquaries then proceeded over an exceedingly rough and rocky country, and along the top of the lofty cliffs overhanging the Atlantic Ocean, to the grandest of all these Firbolgic strongholds, viz., Dun Aengus, which derives its name from the great chief already mentioned.² It stands on the top of an overhanging precipice of 302



Plan of Dun Aengus.

feet in height. The inner wall is built in a horse-shoe form, and terminates at the edge of the cliff at each end. It is compounded of three in the manner already described; the inner and outer portions having been added to give additional strength to the defences, or in consequence of the decay of the original wall. Taken together, this compound wall is 13 feet thick, and about 18 in

² We are greatly indebted to Dr. W. R. Wilde, F.R.I.A., for the drawing and plan of Dun Aengus, from which the woodcuts have been copied. The drawing was made by Mr. Charles Cheyne; the plan is copied from one prepared by the Ordnance surveyors, under the superintendence of Dr. O'Donovan.

height. Originally there were two entrances, of about 3 feet 4 inches in width at the top, but rather broader below, roofed with large flag stones. One of these doors has been closed by the erection of the inner wall, and thus we learn with certainty that that wall is less ancient than the others. There is next a simple wall of less strength, inclosing a large space, and external to which there is a wondrous *chevaux de frise* of sharp upright stones. The whole is surrounded by an external wall, which incloses several acres of land; and where the slope of the ground seemed to render additional defence requisite, there are two other walls.

Some of the party visited Oghill fort, another of these duns, on their way to the village of Kilronan. It is similar, in most respects, to Dubh Chathair. In its neighbourhood there are many cloghauns in a very perfect state.

On the third day of the excursion a visit was paid to the middle island of the three which form the group. The great fort of Dun Conchobhair is situated at about its centre. It is of an oval form, about 227 feet long by 115 in breadth. Its wall is from 17 to 20 feet in height; there are two internal flights of steps, and it contains the remains of many cloghauns. There is also a strong outer wall, and a square inclosure, like an advanced work, at the entrance.

Dr. O'Donovan stated that cloghauns were used as habitations until a comparatively recent period, and that he was informed that, in a village on the middle island, there is one still inhabited by a family. He said that it required much careful examination of the stones, and lichens growing upon them, to determine their ages.

It may safely be affirmed that these are the most wonderful military works existing in Western Europe. They must have been absolutely impregnable at the time of their occupation. As there are no springs nor wells within them, it is not likely that they were intended as the permanent residences of many persons. Probably the chiefs lived in them, and they were the refuge of the clan in times of danger.

The perusal of a paper communicated by Mr. Edmonds to the last Volume of this Journal leads us to believe that works much resembling those found in Aran and Wales exist in the western part of Cornwall and the Scilly Isles. His descriptions, although not so full as could have been desired, convey to my mind an idea of the remains of very similar buildings, although the ground plan given by him (vol. iii. p. 362) does not altogether accord with the Aran forts. It seems much more to resemble some wonderful structures noticed near Dingle, in the county of Kerry, by Mr. Du Noyer, of which it is understood that a full account will soon appear in the *Archæological Journal*. When that is published, we shall be enabled to arrive at more certainty on this interesting subject. Should all these buildings have as much in common as seems probable to me, we shall be led with tolerable certainty to the identification of the aborigines of Ireland with those of Wales and Cornwall, and probably of the whole of Britain. I have myself examined the stone forts and towns in the counties of Caernarvon and Caermarthen, and think, as has been already observed, that antiquaries who have had similar opportunities will be unable to avoid the conclusion that they were raised by the same, or a closely kindred, race with that which built the stupendous Irish duns. The walls of the Welsh forts have not such gigantic proportions, nor are they strengthened by additional facings, like those of Aran; but in Cornwall their strength must have been nearly or quite as great. In all respects, except those just mentioned, the Welsh and Irish buildings have a great similarity; they have the same cyclopean walls, formed of unhewn and uncemented stones; similar doorways, narrowing slightly upwards, and covered by long horizontal slabs, and, in both countries, contain the circular foundations of houses. It is doubtful if any perfect cloghauns, or cyttiau, as they are called by the Welsh, still remain in Wales, but several existed until recently.

Here then are the probable remains of the Firbolg race, which was driven out of Wales by the Cymry, and

conquered in Ireland by the Tuatha-de-Danans; unless, indeed, the Gael, who succeeded to the power of the Tuatha-de-Danans in Ireland were the conquerors of the Firbolg in Britain, and were themselves followed by the Cymry in Wales.

CHARLES C. BABINGTON.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

It gives us great pleasure to announce that the Lord Bishop of St. Asaph has allowed himself to be named as President-Elect for the year commencing with the Rhyl Meeting. W. Shipley Conway, Esq., of Bodryddan, will be Chairman of the Local Committee on that occasion.

Since issuing the last List of Members, together with the Preface and Index of Vol. III., the following gentlemen have joined the Association, thus carrying up its number to THREE HUNDRED SUBSCRIBING MEMBERS:—

Hindmarsh, Frederick, Esq., 17, Bucklersbury, London.
Mayer, Joseph, Esq., Lord Street, Liverpool.
Mealey, Rev. R. R. Parry, M.A., Beaumaris.
Watts, J. King, Esq., St. Ives, Huntingdonshire.

BRETON ARCHÆOLOGICAL ASSOCIATION.

THE Annual Meeting of this Association was held at Redon, last October. We intend giving an account of the proceedings on this occasion, as well as of previous transactions, in some of our earliest Numbers. The meeting for next year is to be held at Kemper, from the 3rd to the 10th October, and it is hoped that a deputation from our own Society will attend. By an unanimous vote of our brother antiquaries in Brittany, the President, the two General Secretaries, and the Treasurer of the Cambrian Archæological Association, have been elected *ex officio* members of the Breton Archæological Association.

WELSH RECORD CLUB.

It is well known to many members of our Association that the public Record Depositories and Libraries of the kingdom contain a very great number of valuable MSS. connected with the Principality, the contents of which have never been made public. Charters of all kinds, Monastic Chartularies, Letters, and Documents of various sorts, exist in abundance, in collections more or less open to the public; and the Catalogues published from time to time in our Journal of the MSS. produced at our Annual Meetings, show how widely interesting archæological documents are scattered up and down the country. Some of the more important Records may perhaps be published by the Master of the Rolls, but they can only be few in number; whereas a very large number of the others are worthy of seeing the light, and would be highly welcome to the Historical and Antiquarian world. It would be peculiarly within the province of the Cambrian Archæological Association to undertake the transcription and publication of Records connected with the History and Antiquities of Wales and its Marches, and an annual sum of £50 would be well spent for this purpose out of its income. But the Monumental Antiquities of Wales are so rich, that nothing ought to be done by the Association to diminish its powers of illustrating, as well as describing, the Remains of which it treats. On the contrary, increased resources for this purpose are wanted.

It is therefore proposed by several members, who have been consulting together on these matters, to form a Club, strictly within the limits and under the control of the Association, for printing a series of unpublished Records and MSS. connected with the History and Antiquities of Wales and its Marches. Fifty members subscribing £1 each per annum, would supply a fund that would produce an annual volume of 200 pages; and, by proper management, a still more considerable result might be effected.

For the present, the Editor is willing to act as the organ of communication for members combining with this object in view, and gentlemen are requested to forward their names to him. As soon as fifty names are received, it will be easy either to call a meeting of those gentlemen, or to send round circulars of plan and proposals, &c.; in short, the Club can then be organized, and officers appointed. It will, however, be desirable that no time should be lost, and hints and advice upon the matter are requested from all who think well of it. Our Association, it will be remembered, was formed in a similar manner; one friend after another gave in his approval to the Editors of the *Archæologia Cambrensis*, and, from a small club of some thirty or so, we have now gone on increasing, until at the present day our numbers are THREE HUNDRED!

Obituary.

SINCE we met at Monmouth, the Association has lost one of its most learned and distinguished members, in the Rev. HENRY HEY KNIGHT, who was carried off by an inflammatory disease, after a few hours' illness. Little did we think, when we saw him there in such health and spirits, and listened to him as he discoursed with such animation on the Danes in South Wales, that we should meet him no more! Little did we think, as we were cleaning a tomb together in Staunton Church, preparatory to copying its inscription, that the "*non indecoro pulvere sordidus*," which he quietly whispered in our ear, was the last classic joke we were ever to hear from his lips! We had intended, "*quamvis digressu veteris confusus amici*," attempting, in the present Number, to draw up a brief memoir of this eminent antiquary and excellent man; but the task has been undertaken by one better fitted than anybody else to do it justice,—the Rev. J. M. Traherne; and the Association may therefore look forward with confidence to a good account of their departed friend. We cannot, however, avoid adding, that Mr. KNIGHT was one of the earliest, warmest, and most constant supporters of the Association;

in his knowledge of antiquities, especially those of Wales, *nulli secundus*!

We have also lost the Very Rev. W. D. CONYBEARE, Dean of Llandaff, one of the most eminent men of his day, under whose auspices the good work of the rebuilding of Llandaff has been conducted—a work that any antiquary might be justly proud of—an honour and a support to the whole Church, and to the Chapter over which he presided. It is to be hoped that some member of our Association will furnish us with an account of his antiquarian labours.

A third valued friend has been taken away, in the person of the Rev. E. MELVILL, Canon Residentiary and Chancellor of St. David's, a learned man, a good antiquary, a warm friend to the cause of archæology, the kind host of pilgrims to the Menevensian shrine. Not so fortunate as the Dean of Llandaff, he did not live to witness the restoration of the Cathedral he loved so much, and understood so well; but he aided its historians most heartily in their task. Had the same generous feeling towards that venerable pile existed in other hearts, his would no doubt have responded to an appeal for the proper treatment of so fine an edifice.

A fourth friend, and earnest, hard-working supporter of the Association from its earliest days, is now missed in Mr. JAMES FOSTER, of Caernarvon, the conservator of the museum in that town, the excavator of SEGONTIUM. As far as his professional duties allowed him any intervals of leisure, they were almost entirely devoted to the promotion of archæological studies, and the quiet services he rendered to the common cause were valuable and very numerous.

Correspondence.

A LOST LAKE IDENTIFIED.

To the Editor of the *Archæologia Cambrensis*.

SIR,—In an article written by me, which appeared in the *Cambrian Journal* of last March, I therein referred to a place by Llanybyther Church, on the right hand of the road from Caermarthen to Lampeter, called Pant-y-llyn, the “hollow of the lake,” with a tradition that this concavity was formerly occupied by a lake of several miles in circumference. Since writing that article, I have had the opportunity of reading Leland’s *Itinerary*, (and, by-the-bye, why should not the enterprising Bohn give us an edition of some of these old *Itineraries*?) and in the following extract I have but little doubt that he refers to the lake now under consideration. I have before me Leland’s two volume edition; and in vol. ii. p. 50, when narrating his progress from Caermarthen to Llanddewi-brevi, he proceeds thus:—

“Cumming from Cairmairedene toward Llandewi breui, a mile out of Carmardine I passid over *Gwily* river and so followid the curse of hit having yt in sighte by the riding of iiii. or v miles, marking divers litle brooks going unto hit as into the bottom of the valley.”

“Then riding ‘*per aliquot miliaria*,’ I began to see Tyvi (Tivy) rivir and kept it still in sight, riding still by stony hills and valleys, and passing throughe a wood of oaks caulled and after by a pretty *Llin* on the right hand cawled *Gogyrne*; and so leving also hard on the right hand *Pencragan*, a rock so called, because it is a round coppid hil of stonis, came a litle of into a vile cottage standing by *Tyui* to bayte.”

“Thens I rode to Llandewy-brevi v miles of, betwixt the which places I saw a pretty *Llin* not far from *Tyui* side called *Llin peder*, somewhat bigger then *Llingogurn*; but I saw out of neither of them any notable issue of water.”

Again, in the next page, “*Lacus-Petrinus*, *Llinllanabeder*, within half a mile of *Llanbeder*; having trouttes and Elys.”

Now this description of the *Itinerary* is minute and precise, and the identity of the “*Llingogurn*,” and the present “*Pant-y-llyn*” land, is rendered very probable, if, indeed, not beyond doubt. After riding “*per aliquot miliaria*,” the antiquary, we are told, came within sight of the *Tivy*, which would have been about four miles below Llanybyther. “Riding still by stony hills and valleys, keeping the *Tivy* still in sight,” and “passing throughe a wood of oaks caulled”—blank—for here very provokingly Father Time has put in his tooth, and left us to conjecture as to the name; but it appears to me that the old bard of Glyn Cothi very opportunely comes in to help us “out of the wood.” There seems to be a kind of incidental co-incidency between him and Leland as to these “forests” and “oaks.”

Lewis Glyn Cothi, the reader is aware, flourished about the middle of the fifteenth century, about sixty or seventy years before Leland. At the time of the bard there was a mansion, which is now a dilapidated farm-house, of the name of "Glan-tren,"¹ about a mile below Llanybyther, and within few fields to the Caermarthen road. The bard of Glyn Cothi resorted to that mansion, and had a patron there in the person of one "Esquire Rees," a grandson of "Goronwy Goch," and there are three or four poems addressed by him to these "Reeses of Glan-tren." In these poems, Rees, otherwise Rhys, and Rice ap Dafydd, is represented as possessing extensive lands and parks; and his large woodlands and his forests of oaks are mentioned in half a dozen instances. The road to Pencareg, the "Pencragan" of Leland, led the itinerist through these woodlands, and probably they were the "oaks" referred to in the extract under consideration. In the second poem (*vide* Gwaith Lewis Glyn Cothi, p. 224) the bard, for instance, asks—"What land was there in Christendom that could boast of superior timber to that which grows on the land of Rice ap David? His extensive grounds abounded, like Windsor forests, in oaks of the most luxuriant growth, as well as in other trees of every kind and magnitude; and, to animate the scene, wild bees were found in swarms in the woods; there also was seen the stately stag in company with its comrades; and the blackbird was heard commingling his notes with other songsters of the forests." But we shall give a few references from the original, that the reader may judge for himself:—

"Ar Dren lwyn ar *derw* yn lanerch
Y planwyd saith planed serch."

"—*Erw* o wenith ar Ynys
Yw 'r *derw* a rhain ar dir Rhys.
Frest unsut forest Winsor.
Blaeniau ysgubau ysgwar,
Brig *coedwig* yn barc adar.
Derw ieuaingc hyd awyr,
O'u bon oll heb un yn *wyr*
Glasderw yn *ganerw* i gyd.
Mae leni forest ddien,
Mal *ôn* tir lore yn Mlaen Tren;
Iyrchod ewigod bob deg
Yno ceirw is Pencareg.

¹ One characteristic of Celtic proper names is that, as a rule, they are descriptive of their objects, or historic. We have, in this neighbourhood, *tren* and *dyar* in two contiguous streams; *tren*, "rapid," "precipitous;" *celer*, *pernix*;

"Caingynwyre croch ton *dren*."

Fair upspreading dawn—hoarse is the furious wave.

Dyar—"murmuring;" *sonitus*, *strepitus*. *Gordyar ton*—"a murmuring wave." These old compounds may be considered as so many conservatories of lost words, and serve to the linguist the same purpose as fossils do to the geologist.

Llyma y coed lle mag gweilch
Lle mae celliau mwyeilch."

According to the authority of this bard, we find then that the land below Llanybyther abounded with oaks, and this some half century before the antiquary passed in that way. And now we come to the lake. "And passing through a wood of oaks caulled (query Glan-tren?) and after, by a pretty *Llyn* on the right hand, called Gogyrne." The name "Gogyrne" is at present lost, but what appears to be the *origin* of the name still remains. The site, or the area, of Pant-y-llyn, is at the foot of "Pen-y-gaer," otherwise "Y Caerau," which is a lofty and pyramidical hill, the summit of which is covered by a *caer*, or fortress, in a remarkably perfect state of preservation. Leland, being no Welshman, was no authority as to the orthography of Celtic names, and there is but very little doubt that Gogyrnau was a corruption of "Gogaerau," a name, like most Welsh proper names, descriptive of the locality of this *llyn*.

The other lake referred to by Leland, further up on the Tivy, and on the left from "Pengragan," that is to say, *Pencareg*, still remains; but as to its "trouttes and Elys," this deponent knoweth not.

I have no doubt but that some of your readers could throw some further light on this subject—the probable extent of the *llyn*—when and by whom the excavation at the left end was undertaken, which ended in converting this pretty *llin* of Leland into turf-grounds, corn-fields, and lawns. The opposite of "Cantref y Gwaelod" would give its transformation,—

"Doe'r ytoedd yn der ytdir,—Yn hir—faith
Annarford wastattir
Ond gwerdd don ac nid gwyrdd dir
A du niwl, dyna welir."

The view from Pen-y-gaer, and especially to our forefathers, before nature was denaturalized by art, must have been considered as partaking of the beautiful, the fantastic, and the sublime,—

"Fields, lawns, hills, valleys, steeples, caerau, and lakes,
Meandering waters, waving woods, deep glens,
And cattle scattered in each distant green;
And curling smoke from cottages ascends,—
There towers the hill, and there the valley bends."

At the base of the hill fringing the *llyn*, passed, on the route from Maridunum and Loventium, the Roman cohorts, like so many "pillars of clouds," dark, mysterious, and growlish; and, on the plain below, the majestic Tivy played one of her grandest and most eccentric convolutions.—I remain, &c.,

Llangattwg.

LLWYD.

RICHARD II. IN WALES.

To the Editor of the Archæologia Cambrensis.

SIR,—The probability is that Richard II. landed at Barmouth, on his return from Ireland, and not at Milford; and that Harlech Castle is meant by Barkloughly. The metrical historian says that the king set out that very night, and travelled hard, desiring quickly to find the Earl of Salisbury; and he rode without any disturbance, so that he arrived at Conway by daybreak. This would have been utterly impossible from Pembroke, or Milford, but perfectly practicable from Harlech. The misnomer arises from the careless orthography of the period. Harlech, in the records, is written "Harleigh," "Harddlech," "Hardelaugh,"—(see MS. Cotton Cleop., fol. 3, Glyndwr's time,) "Hardlough," "Hardeloughe," &c. Nothing could be easier than to mistake the H for B, and d for k, and a flourish at the end of the word for y. The indexes to the *Fœdera*, and the government printed records, which may be found in all public libraries, will at once explain the mistake, and remove all doubts as to the particular castle referred to in Shakspeare's *Richard II.*—I remain, &c.,

GWILYM H.

Rhyl, October 12, 1857.

COIN OF FRANCIS OF BEARN.

To the Editor of the Archæologia Cambrensis.

SIR,—In the spring of the present year a coin was found in the garden attached to this house, which appeared to me to be of the end of the fifteenth century, and to have on a shield the arms assigned, in Heylyn, to John de Foix, supposed to have been created Earl of Kendal about 1449, and K.G.

Mr. Hawkins, of the British Museum, informed me by letter that it was a coin of Francis of Bearn, and that, as it differed from theirs, he would like to keep it, and forwarded me five shillings as its full value, but appears to have been too much occupied to find time to say more.

Will any correspondent of the *Archæologia Cambrensis* examine it at the British Museum, and supply a copy of the legend, &c., &c., and suggest the origin of its deposit here.

On trying to take a negative on sealing wax, some of the white metal came off on the wax. Is this usual with silver?

I remain, &c.,

RICHARD PEAKE.

Wirewoods Green, Chepstow,
October 19, 1857.

PACK-HORSES IN WALES.

To the Editor of the Archæologia Cambrensis.

SIR,—In the course of conversation with a friend, who remembers the last twenty years of the last century, he informed me that, when he was a boy, the only public mode of travelling in Wales, or medium for transmission of goods and parcels, was the pack-horse; for, when he went to Shrewsbury to school, he was given in charge to the carrier, and mounted on one of the train of horses. The train varied in number and length, according to the exigencies of the carrier for the time. As it took four or five days journeying, there were stages, or places of rest, on the way. Amongst others, the sign of the *Pack-horse* at Welshpool was then a well-known and established hostelry, which house must, in those days, have borne some resemblance to an Eastern caravanserai; the name, as that of an inn, still remains, it is believed, at Welshpool, but its ancient occupation is gone. This antiquated mode of travelling realizes the scene painted by the author of the *Splendid Shilling*, of,—

"Cambro-Briton versed in pedigree, when he,
Upon a cargo of famed Cestrian cheese,
High overshadowing rides, with a design
To vend his wares or at the Arvonian mart,
Or Maridunum, or the antient town
Yclep'd Brechinia, or where Vaga's stream
Encircles Ariconium's fruitful soil,
Whence flow nectareous wines that well may vie,
With Massic, Setan, or renowned Falern."

I remain, &c.,

VIATOR.

KINGSTON.—ERRATUM.

To the Editor of the Archæologia Cambrensis.

SIR,—There is a typographical error at p. 392 of *Archæologia Cambrensis*, iii., Third Series, which I beg leave to note.

It occurs in my answer to an inquiry respecting the locality of the "Kingston" of Kemble's *Diplomata*. By reference to the inquisition after the death of Roger Bigod, Earl of Norfolk, in 35 Edward I., I had fixed the earliest period at which I had found this Saxon name superseded by that of "Suddeburge," and this date of "35 Edward I." has been misprinted as "35 Elizabeth."—I remain, &c.,

GEO. ORMEROD.

Sedbury Park, Chepstow.

October 12, 1857.

Archæological Notes and Queries.

Query 61.—MERRION COURT, WARREN, PEMBROKESHIRE.—Can any correspondent give us a clue to the name of the family after which this old house was named? There still remains part of an old strong tower, forming a portion of what was probably a semi-fortified house. The tenant tried to break it all up for walling purposes, but found it, we are glad to say, too hard. AN ANTIQUARY.

Q. 62.—ANCIENT HOUSE NEAR KIDWELLY.—About a mile and a quarter westward of Kidwelly, near the sea-shore, may still be seen the remains of an ancient house, one of considerable importance. Can any member help us to the name and history of this building? It ought to be drawn and measured. There is a large detached stone, something like a maen-hir, standing on the hill-side, about a quarter of a mile eastward, towards Kidwelly. AN ANTIQUARY.

Q. 63.—ROMAN ROAD AT BALA.—Is it true, as stated on respectable authority, that in the town of Bala pavements exist below the present surface of the road? There are said to be invariably found, on digging, well determined *pavements*, but of what character is not yet accurately ascertained. One was said to be of Roman structure. That there are such traces of very ancient occupation in this little town seems to be fact. The question I would put, through the medium of the *Archæologia Cambrensis*, is, whether there is any chance of finding, among the local gentry and clergy, one individual who will be at the pains of personally examining the said pavements, and report the result of his observations to the readers of the Journal? A line may be traced from Varis, passing over the hills to Cerrig-y-druidion; beyond that traces are lost. If a Roman pavement extends under Bala, light may be thrown upon the direction in which we may expect to find the lost track. M. N.

Q. 64.—LLANFAIR-IS-GAER, CAERNARVONSHIRE.—Why is this place so called? Where is the caer situated which is referred to in its name? AN ANTIQUARY.

Q. 65.—CHURCHES UNDER THE INVOCATION OF THE BLESSED VIRGIN MARY.—Can any instances be *proved* in Wales of churches having had their ancient name changed from the invocation of some early saint to that of the Blessed Virgin? It is suspected that many such instances are capable of proof. NORMAN.

Q. 66.—BERSE AND BERSHAM, WREXHAM.—Information is sought as to the origin and meaning of these names of hamlets close to Wrexham. Are they of Saxon origin? H. L. J.

Q. 67.—ECCCLUSIHAM, WREXHAM.—How is the composition of this word to be accounted for? Was there originally a church standing near this spot, as the first two syllables would seem to imply. In the eighteenth century it marked a seat of the Longueville family, and was, I believe, the name of a township; but in ancient time it would appear that a village must have existed there, though now all recollection of it is lost.

H. L. J.

Q. 68.—It is stated in Fosbrooke's *Encyclopædia*, that, on the evening of Thursday following Trinity Sunday, the Welsh strew before their doors a sort of fern, called *rhedyn maen*. What kind of fern is this supposed to be, and are there any traditions of this practice still remaining in our more remote districts? If Trinity Sunday fell very early, would it not be difficult to obtain a supply of the ordinary fern; or is the plant, called in Fosbrooke *rhedyn maen*, a fern at all?

A SAXON.

Answer to Query 52.—If "J. G." has not already supplied himself from some other source with the information he seeks, he may procure an excellent copy of Sir Thomas Herbert's *Relation of some Years' Travell into Africa, Asia, the Oriental Isles, &c.*, from Mr. Russell Smith, 36, Soho Square, London, for the sum of one guinea, in one of whose catalogues the book occurs. It may, however, by this time have been already sold. The catalogue states, that at the end of the volume is a "Discourse and Proofs that Madoc ap Owen Gwynedd first found out the Continent called America."

B.

Miscellaneous Notices.

BREHON LAWS OF IRELAND.—It is as well to remind our readers, before they forget the fact, that an edition of the Ancient Brehon Laws of Ireland is now in progress, under the superintendence of the Irish Archæological and Celtic Society. Those of our members who attended the last meeting of the British Scientific Association, at Dublin, are cognizant, no doubt, of the circumstance; but for others, it will be of interest to give the following abridged account of what took place on the occasion, concerning the work in question. We condense our account from the *Athenæum*:—"Dr. Graves laid before the Section a brief 'Report of the Progress already made with the Transcription and Translation of the Ancient Laws of Ireland, called the Brehon Laws.'—He referred to the long array of ponderous quarto MS. volumes on the table before him, as evidence of the amount of work that had been done. The first thing done, after ascertaining all the MSS. of those laws that were to be found in the libraries of Trinity College, the Royal Irish Academy, the British Museum, and the Bodleian Library, was to intrust the work of transcription to Dr. O'Donovan and Mr. Curry. This was commenced in 1853; and at the present time about six thousand quarto pages of manuscript were transcribed, and also some thousands of pages had been translated. The writing had been done in anastatic ink, which enabled them to make several copies,—one great advantage of which was that they compiled a vast glossary of the words used in the laws, with all the quotations to illustrate their meaning, arranged alphabetically. *He had to mention, as an extremely curious fact, that Mr. Curry had been enabled, by this glossary, to investigate all the legal terms in the ancient Welsh laws, many of which the Welsh translators had been unable to understand, and were obliged to leave untranslated. These obsolete legal terms of the Welsh Mr. Curry was now able fully to explain.* The language of these manuscripts was very ancient, and a great deal of the writing was scarcely legible; hence it was impossible to estimate the amount of labour and of eyesight expended on them. This great work, however, was worth all the labour and trouble thus devoted to it. The glossaries which they obtained were of the utmost value for the knowledge of the Celtic languages; and he had no doubt that the Brehon Laws would present to us a picture of the civilization of this country as it existed from twelve to fifteen hundred years ago. At the close of the late session the Government provided ample means for carrying on the work to completion, and he had no doubt that there would also be means supplied for printing it."

CHETHAM LIBRARY, MANCHESTER.—A new *catalogue raisonnée* of this grand collection is now in course of publication, by the labour and research of Thomas Jones, Esq., M.A., the learned Librarian. We subjoin an extract, as a specimen of the remarkable care with

which this catalogue has been compiled; and we cannot refrain from expressing a wish that its author, who is so well qualified for the task, would undertake to give us a catalogue of Welsh Historical Bibliography:—"Aagesen (Sueno), Latine, Sueno Aggonis, Compendiosa Historia Regum Daniæ v. Langebek, i. Historia Legum Castrensiū Canuti Magni, *ibid.* iii.—Canute, King of Denmark, surnamed the Great. Laws of C. Ecclesiastical and Secular, v. Wilkins, *Leges Anglo-Saxonicæ*. Thorpe's Ancient Laws and Institutes of England. Ecclesiastical v. Spelman's Concilia, Lambarde's Archæonomia (eadem quæ habetur in Bedæ Eccles. Hist. ad calc. 1644), Chronicon Brompton (in Hist. Angl. Scrip. x.), Howel's Synopsis, Wilkins' Concilia. Military, or Historia Legum Castrensiū, C. v. Langebek, *ut supra*. To this translation into Latin of the Law of Witherlag add Jus Aulicum, idiomate antiquo Danico Witherlags Raett, v. Resenius, *Leges Antiquæ*, pars ii. The history of this law is given by Spelman, Gloss. Archæolog. s. v. Englecheria, and by Bracton l. iii. tract 1, c. 15. Cf. Lord Lyttelton's History of the Life of King Henry the Second, vol. iii. pp. 224-25. Hickes's Dissertatio, p. 95. Macaulay's History, vol. i. p. 13. For eulogies on the Laws of C. v. Langebek, vol. ii. 45, 492, and vol. iii. passim. There is a Life of C. by Ælnothus. There is a new edition of his Laws by Jan. Laur. Andr. Kolderup Rosenvinger, Haun. 1826. It is accompanied, says Thorpe, by some excellent remarks of the learned editor.—Walecheria, 12 Edw. I. c. 3, did not enforce the same penalties. In Ireland there was a pecuniary satisfaction (*απολυα*) for homicide and other offences. That Murdrum was not peculiar to England is shewn by Maurer in his Enquiry into Anglo-Saxon Mark-Courts and their Relation to Manorial and Municipal Institutions, and Trial by Jury, 8vo. Lond. 1855."

TALIESIN; OR, THE BARDS AND DRUIDS OF BRITAIN.—Mr. Nash, of the Royal Society of Literature, has just published an elaborate work, with the above title, in one vol. 8vo., price 14s., at the house of our Publisher, Mr. J. Russell Smith. A lengthened review of it will appear in our next Number; but we are glad of this opportunity to mention it before-hand to our readers, in order that they may read it for themselves, and so be the better prepared for our critical observations. It contains not only a translation of some of the Remains of the Earliest Welsh Bards, but also an Examination of the Bardic Mysteries.

We understand that M. Noel des Vergers is now occupied in writing *The Conquest of Britain by the Romans*. He has a magnificent field to work upon; and we shall look forward to this book with considerable interest.

Reviews.

CATALOGUE OF THE ANTIQUITIES OF STONE, EARTHEN, AND VEGETABLE MATERIALS, IN THE MUSEUM OF THE ROYAL IRISH ACADEMY. By W. R. WILDE, M.R.I.A., Secretary of Foreign Correspondence to the Academy. 8vo. Dublin: Printed for the Academy. 1857.

It is both a duty and a pleasure to direct the attention of the members of our Association to the book named above. It should be in the hands of all antiquaries, who are really desirous of obtaining a correct knowledge of the character, condition, and state of civilization of the ancient inhabitants of the British Islands; for, although this valuable work relates primarily to the antiquities of Ireland, the remains described in it are so precisely similar to those found in England and Wales, (although far less plentifully in the latter countries,) as to show that the same, or very closely connected, peoples inhabited the two islands in ancient times. Who these people may have been it is not in our power to determine with any near approach to certainty; but we may conclude with great confidence that they had advanced considerably in civilization, and a knowledge of the arts, although apparently unacquainted with the use of metals. None of the weapons, implements, ornaments, or buildings, which can be certainly referred to that very early race, show any traces of the employment of metallic tools in their formation, and present the most manifest signs of the use of stone by their fabricators. Notice has been taken in this *Journal* of the cyclopean buildings found in Ireland, Wales, and England; and we have often inserted accounts of stone weapons, and implements belonging to the same period; but, to understand the extreme abundance and variety of such works, it is necessary to become acquainted with the wondrous collection formed by the Royal Irish Academy,—a national collection unequalled by that of any other country, unless, perhaps, that of Copenhagen is preferable. When shall we have such collections in England or Wales? It is surely a disgrace to us that no attempt has been made to imitate the example so nobly set by the Academy. Certainly a collection has been commenced recently in the British Museum; but how can that ever become really valuable, or national, whilst treated in the niggardly manner in which the heads of that Museum and the Government now act towards it. They seem to think that no sums of money can be too large to be expended in collecting the antiquities of any foreign country, but grudge the merest pittance towards the illustration and collection of remains illustrative of the state of our own ancestors, or predecessors, in Britain. Surely this is a very short-sighted policy, and exceedingly different from that of other European nations. How is it that we find museums of local antiquities in all the large towns of

France, whilst at home we have only attempts at miscellaneous collections of foreign birds and beasts, New Zealand clubs, noses of Egyptian statues, and such like things? Many of these are doubtless good in themselves (although some of them are absolutely puerile); but no useful collections of objects of natural history can be so formed; they only excite the ignorant wonder of the uneducated, conveying no useful ideas to their minds. We learn from the collections temporarily made at the meetings of our own Association, and at those of kindred societies, how abundantly valuable antiquities are scattered over the country in private hands, (where they are, for the most part, useless, being kept safely shut up in drawers and boxes, and totally inaccessible to the student of antiquity, even if he knows of their existence,) and can never leave one of the meetings without feeling acutely the lamentable want of public museums for their reception, preservation, and use. The Royal Irish Academy deserves the praise of all true lovers of their country's history, for the liberal and enlightened manner in which they have acted in forming the collection, of a part of which this book is the catalogue. It should be borne in mind that this Academy is not especially an antiquarian society, and that its chief celebrity is derived from its scientific and literary labours.

Although this book is called a catalogue, it is rather a series of elaborate essays upon the antiquities enumerated in it. It is full of valuable remarks upon the history, ethnology, and ancient civilization of Ireland, from the pen of a man eminently well qualified to make them, and should be carefully read, from beginning to end, by all antiquaries and ethnologists. Dr. Wilde is well known as the author of the excellent and learned *Guide to the Boyne and Blackwater*, and other works, and is believed to have a work in preparation upon the South Isles of Aran, noticed in the present Number of our Journal.

The Academy has acted most liberally in the publication of this work, which is illustrated by 159 excellent wood engravings. It is only the first part of the intended catalogue, of which the remaining part will appear as soon as the funds of the Academy will allow of the great additional expenditure which is requisite.

Here the manufacture of flint into useful or offensive implements is traced, from their earliest rude state up to the highly finished arrow-heads, tools, spear-points, knives &c., which we have most of us seen with wonder. The original pieces from which they were chipped are shown, the mode of their formation is illustrated, and the date of their use is discussed. The so-called stone celts are shown in all their varieties of form and advance towards perfection; they are followed by sling-stones, of which the use is shown, by extracts from Irish metrical stories of acknowledged antiquity; next appear stone hammers, axes, punches, whetstones, moulds for casting, and tools. Then follow remarks upon the cyclopean military architecture of the country, for a specimen of which we may refer to the illustrations of Dun Aengus contained in our present Number. Dress and personal decoration follows, and are succeeded by remarks on the religious and sepulchral

remains preserved in the Museum, amongst which are some interesting examples of Ogham stones and inscriptions.

We now come to the earthen materials, which chiefly consist of glass and enamel, including one of the beautiful flattened beads or circular disks, (called snake-stones by English antiquaries,) of which only two or three specimens (exactly resembling that figured in this work) are known to have been found in England. One, found in Gloucestershire, we saw a few years since, in the possession of a clergyman of that county, who expressed his intention of depositing it in the British Museum; another, discovered in the county of Cambridge, is in the collection belonging to the Antiquarian Society of that university. Mortuary urns, and the ornaments found with them, are treated of at some length. From amongst the latter may be selected for notice a beautiful and simple necklace, formed of the shells of *Nerita littoralis*, where the shell has been rubbed down at the end of its first turn, to form a second hole for the purpose of having a string passed through them, so that the convexity is alternately upwards and downwards. All doubt of their use is removed by a portion of the string having been found passing through the shells. The singular elegance of this arrangement cannot be conveyed by description. It must be seen to be appreciated.

Of vegetable materials the remains are, from their very destructible character, few in number, although of much interest. The author mentions the timber, nuts, fir cones, &c., found abundantly in the bogs, and states his belief, that three species of fir were indigenous in Ireland, which was once an exceedingly woody country, although now so lamentably bare. Several canoes are described and figured. They were formed out of single trees, and exactly resemble some that have been found in England. Some curious spades and forks of wood follow, and are succeeded by tables, drinking-vessels, barrels, &c. There is then a long essay upon the curious islands formed in lakes, by driving piles, and filling up the inclosed spaces with earth, stones, and timber. They are called Crannoges, and formed the residences, either usually or in times of danger, of the early chiefs. They continued in partial use until the beginning of the seventeenth century. Similar works have been noticed in Switzerland, and we believe that such have existed in the eastern part of England. It is probable that a careful examination of the lakes and bogs of Wales will result in their discovery also in the Principality.

We have now given a tolerably full account of the contents of this elaborate work, and have only to recommend our readers to send six shillings' worth of postage stamps to E. Clibborne, Esq., at the Royal Irish Academy, Dublin, and obtain copies for themselves.

THE STORY OF RUSHEN CASTLE AND RUSHEN ABBEY, IN THE ISLE OF MAN. By the Rev. J. G. CUMMING, M.A., F.G.S. 8vo. London: 1857.

THE RUNIC AND OTHER MONUMENTAL REMAINS OF THE ISLE OF MAN. By the Rev. J. G. CUMMING. 4to. London: 1857.

It is not long since we had the pleasure of noticing, in a favourable manner, a work by Mr. Cumming, entitled *The Isle of Man; its History, Physical, Ecclesiastical, Civil, and Legendary*, and it is with no less satisfaction that we find it in our power to approve of the two above-named books. Mr. Cumming is doing good service by directing attention to the curious history and interesting antiquities of the island, in which he was resident for some years. If all those who are similarly situated would do the like, we should soon find ourselves in possession of much valuable, and little known, if not new, historical and antiquarian information, likely to be of great use to students of the ancient history and ethnology of Britain.

The Isle of Man should have considerable interest to Welshmen; for the kings belonging to one of the earliest dynasties which reigned there, were also princes of North Wales. These kings commenced with Cadwallon, A.D. 650, and ended with Anarawd, the son of Rhodri Mawr, A.D. 877. Unfortunately, very little is known of their doings in that part of their dominions, and it is to be feared that no means exist of obtaining additional information. The mere fact of their possessing this territory is valuable, and a proof of the power possessed at sea by the Welsh kings at the period when the English power was being consolidated in the hands of the kings of Wessex. They were deprived of the island by the celebrated Harald Haarfagr, of Norway. From that event, until the year 1265, we find that a succession of Northmen held supreme power in Man. Then follows a somewhat confused succession of Scottish and English nobles, who obtained possession of the island by favour of their respective sovereigns, and held it by the sword, without any hereditary right. In 1406 commences the more tranquil period, extending down to 1765, during which the principality of Man was held by the houses of Stanley and Murray. The sovereignty is now vested in the British crown, where may it long continue!

But to revert to Mr. Cumming's books. The first-mentioned treatise of Rushen Castle, and the Abbey of similar name. As having been the chief seat of the reigning princes of the island, the castle possesses much interest, in addition to what is derived from its antiquity and picturesque appearance. The exact date of its foundation seems to be unknown. In relating its history, our author takes occasion to notice many events memorable in that of the Isle, and also some curious biographical matter concerning persons resident in Man, but the fame of whom has extended far beyond its narrow limits.

Mr. Cumming remarks that very few persons are aware that the climate of the Isle of Man

"Is more equable than that of any country in Europe, and its mean annual temperature higher than that of any spot in the same parallel of latitude; that it has within itself more antiquities in the shape of cromlechs, stone circles, crosses, ruined churches and castles, than any area of like extent in the British Isles; that it has been the possession in turn of the Scotch, Welsh, Danes, Norwegians, and English; that its kings dictated terms to the Kings of Ireland; that it played a part in the struggle between Bruce and Baliol; that the land, the people, and their privileges, have been transferred from one party to another, by purchase, or by mortgage, on five separate occasions; that though in the midst of the British Isles, it is not in point of law a part of them; that though a possession of the British crown, it is not ruled by the British Parliament; that though its people have the rights of British subjects, it is no part of England, is not governed by the laws of England, and belongs not to England by colonization, or by conquest; that in all the various changes of hands through which the Island has passed, it has maintained in its integrity its ancient and singular constitution, and presents the last solitary remains of the ancient Scandinavian Thing, or court of justice, which, for the protection of public liberty, was held in the open air, in the presence of the entire assembled people; that its bishopric is the most ancient of any in Great Britain and Ireland, and has preserved an unbroken succession of bishops from the first till now; that it contains no records of the Reformation; that its Bishop in the time of King Henry VIII. was also Bishop in the time of Elizabeth, and died in possession; that its ecclesiastical liberty is not encumbered with an Act of Uniformity, or an Act of Mortmain; that, for the better government of the Church, and for making such orders and constitutions as shall from time to time be found wanting, it is enjoined by law that there shall be a convocation of the whole clergy of the diocese, on Thursday in Whitsun week, every year; that canons drawn up in these synodal meetings of the Church have received the sanction of the legislature, and are actually the statute law of the Isle; that the Bishop can himself draw up public prayers to be used in the churches of his diocese, and that such prayers have been incorporated into the Liturgy of the Manx Church; that the Offertory has never been discontinued, but is in general practice once at least every week, in every parish in the Island."

The castle is in a tolerably good state of preservation, but has suffered in its beauty by modern incongruous additions.

The latter half of the volume relates to the abbey, which is situated about two miles from Castletown.

Just above it there is a very old bridge, having a roadway of only six feet eight inches in width.

The abbey is stated, on doubtful authority, to have been founded A.D. 1098; but apparently the real date is A.D. 1134, and the founder King Olave I.

"He gave to Ivo, or Evan, Abbot of Furness, a portion of his lands in Mann, towards building an abbey in a place called Russin; he enriched the estate of the church with revenues, and endowed it with great liberties."—*Chronicon Manniæ et Insularum*.

The abbots were appointed by the abbot of Furness, who "seems also for some time to have appointed to the bishopric of Man."

There seems to be very little architectural beauty about the remains of this celebrated monastery, which is the "resting-place of the dust of mighty and pious dead," concerning whom we have not room to treat.

This little book is written in an agreeable manner, and conveys much information to the reader without apparent effort on his part. It is nicely printed by Mr. Mason of Tenby, and has six neat illustrations of the abbey, castle, and antiquities; a map of the island, and views taken in 1660; and a sheet of autographs of remarkable personages.

The other work under our notice contains fourteen anastatic plates of the Runic and other crosses existing in Man. There are fifty monuments represented upon them. The author fears that fault will be found "with the roughness and want of finish of the illustrations;" but we do not feel inclined to do so; for they have been made with especial care to insure accuracy, and are, perhaps, truer representations of the monuments than would have been produced by a professed artist, who was not also an accomplished antiquary. Much pains are taken with the Runic alphabets, the several forms of which are contrasted in a tabular form with each other, and with those of Rome, Greece, Constantinople, and Lycia. The crosses "appear to have been solely sepulchral memorials." "There are no representations of battle scenes, or the making of treaties. The inscriptions simply state that A. B. erected this cross to C. D., his father, mother," &c. We do not find a request for a prayer for the soul of the departed. They are covered with "knot-work," and strange figures of animals, hunting scenes, persons on horse-back, musical instruments, and weapons of war. They are very rudely fashioned; what should be straight lines are not straight; those which should be parallel are divergent; the circles are not round. They are not to be compared in beauty with the crosses of Ireland or Scotland, but possess high interest, and are well deserving of study and comparison with those more elaborate monuments. Mr. Cumming thinks that they were erected in the tenth, eleventh, and twelfth centuries. There is a mixture in them of the Scottish and Irish types.

We recommend this book most strongly. It ought to stand by the side of the books which have lately appeared in illustration of the crosses of Scotland, Ireland, and Cornwall. When shall we see a similar work on the early Christian monuments of Wales? There is some slight reason to think that the day is not far distant, for we know that one of our most esteemed members has accumulated materials for that purpose. Let us hope that he will receive sufficient encouragement to induce him to give them to the world.

PROCEEDINGS OF THE KILKENNY ARCHÆOLOGICAL SOCIETY. Nos.
VII. and VIII. 1857.

We have received two more Numbers of this interesting collection of archæological transactions. They contain much valuable matter,



Pillar-stone, Kilnasaggart.

and confer no small credit on the society under whose auspices they are published. We learn from No. VII. the gratifying fact that the

Mining Company of Ireland, having lately purchased the property at Glendalough, on which the well-known architectural remains still stand, have resolved to preserve them from all injury and desecration. Is there any parallel instance to this in Wales, on the part of any public commercial company? Can the inhabitants of Conway recall any circumstances of this kind to their recollection? The Rev. J.



Pillar-stone, Kilnasaggart.

O'Hanlon has communicated to the Association the result of his researches among the papers in the Ordnance Survey office, at Dublin;

and their varied nature, as well as value, indicated by their titles, show how much has been done in the sister isle, as also in our own, towards procuring authentic data for local and general history, by making an intelligent use of the public record depositories. A curious account of the "Jorney" of the Blackwater, from papers of the time of Queen Elizabeth, by D. MacCarthy, Esq., contains a series of highly interesting letters concerning the military operations in Ireland at that period; and the same gentleman contributes another series of contemporary letters, about "The taking awaie of a gentlewoman the youngest daughter of Sir Nicholas Bagenall by the Erle of Tirowen;"—no unusual episode of Irish manners in those good old days!

Through the kindness of the officers of this society, we are enabled to give the accompanying illustrations of the "Pillar-stone" at Kilnasaggart—which has been already described by the Ulster antiquaries, though not properly delineated, in their Annals. Our readers will observe the Ogham characters, and must try to make the best deciphering of them they can, until Professor Graves comes to their aid; but the inscription, in *old Irish* is held by Dr. O'Donovan to mean,—*Ternoc Mac Ciaran consecrated this place under the patronage of Peter the Apostle*. This stone is remarkable in another respect—its position.

"It still stands at the head of a very peculiar cemetery and is placed at the northern edge of a circle, 55 feet in diameter, the circumference of which is formed by a number (16) of low flat graves, radiating thence towards the centre. An inner circle, of much smaller graves (11) then occurs, concentric with the outer; the very centre of these two circles of graves is indicated by the remnant of a stone shaft, or small pillar. At the foot of the large pillar-stone lies a round, slightly disked, stone, not unlike those found in New Grange, but much smaller inscribed with a cross."

We have a monument in Wales, near Newport, Pembrokeshire, not unlike this, where five cromlechs radiate from a centre; but there is no pillar-stone, nor central stone, now remaining, as in the Irish example.

